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AMERICAN Missionary Register.

VOL. I.]

MARCH, 1821.

[No. 9.

Biography.

MEMOIR OF MISS ELIZA BRAINARD,

LATE OF HADDAM, CONNECTICUT.

A SMALL pamphlet under the above title, has lately been sent to us, by a friend in Haddam. In addition to the Memoir, the pamphlet contains Extracts from a Diary, which the deceased had kept for several years before her death. The Extracts are so arranged as to exhibit, (we quote the expressions of the compiler) "something of the Personal Piety—Deep Anxiety for Sinners—Love of the Sabbath School—and Missionary Spirit, of this lovely Child of God, who is now, we trust, in Glory."

Miss Brainard was ardently desirous of uniting with the Mission Family, sent out last year, by the United Foreign Missionary Society, to the Osages of the Arkansaw. Although she made no formal tender of her services, yet, on the recommendation of the Rev. Mr. Chapman, the Assistant of that Mission, she was unanimously appointed; and had she consulted only her own wishes, she would unquestionably have accepted the appointment. She yielded, on this occasion, to the entreaties of her family and friends, but cherished the hope, that in the good Providence of God, she might yet be permitted to devote her life to his service among the poor and perishing heathen on our Western frontier.

The case of Miss Brainard affords a striking illustration of the uncertainty of human life. It shows, that neither the bloom of youth, nor the vigour of health, nor the salubrity of climate, can secure against the attack of disease and of death. Like Miss Hoyt and Miss Lines, the deceased Sisters of the Mission which she was so solicitous to accompany, she was young, healthy, and vigorous. Like them she found an early grave, not however, with them on the banks of the Arkansaw, but in her native and healthful village in Connecticut.

The circumstance that Miss Brainard was appointed a Member of the Union Mission, combined with the fact that she possessed more than ordinary zeal in the cause of Missions, entitles her Memoir to an insertion in the American Missionary Register.

MEMOIR, &c.

Miss Eliza Brainard, eldest daughter of Capt. Daniel Brainard, was born in Haddam, Connecticut, August 6, 1801. She died of the dysentery, on thanksgiving day, November 30, 1820, in the twentieth year of her age.

March, 1821

Possessed of good natural talents, modest in her behaviour, pleasing as a companion, dutiful and respectful as a child, amiable and sincere as a friend; she won the esteem and love of all who knew her. But she was that without which all these things would afford but little con-

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solation to her bereaved friends,—a humble and sincere follower of her divine Redeemer. At the age of fifteen, she was brought, under the ministry of the Rev. Mr. Field, to see herself a ruined creature, and to believe in the Lord Jesus Christ; and, while not one of her early companions felt the importance of religion, to dedicate herself publicly to God. It was early manifest that an excellent spirit was in her. Of the discriminating doctrines of the Gospel, of holy duties, of prayer, of the sabbath, and the communion, she soon showed an ardent love. Nor was it long before she became greatly useful in comforting the afflicted, quickening saints, reproving sinners, and guiding anxious souls to Christ. The salvation of sinners, especially of her companions, lay near her heart. Through the grace of God, she was permitted, in the second year of her new life, to see more than an hundred, among whom were her parents, broken down under the weight of sin, and subsequently rejoicing in hope of eternal life. Ever will it be remembered by them, how elevated she then was above all earthly concerns; with what anxiety she watched them as they began to listen to divine truth, and to feel its power; how she pressed upon them immediate repentance and submission to God; with what tenderness and solemnity she warned them against a false hope; and with what overflowings of joy she welcomed them into the kingdom of the divine Redeemer. At the institution of a sabbath school, she engaged in it with great ardour; having special reference to the conviction and conversion of the young immortals committed to her charge. Her benevolence expanded as she advanced in years. It was not long before the poor heathen attracted her regard; and though willing to serve her Redeemer in any situation, it became her supreme wish to be one of the blessed instruments whom God is employing for their salvation. In the mission to the Osage Indians, under the direction of Messrs. Vaill and Chapman, she became deeply interested; and she made it her fervent prayer to God, that, if it was his will, she might be permitted to join it. Upon her feelings and character being made known to them, she received an

appointment from New-York as a member of the mission family; though she had never made an offer of herself to the service. But obstacles which could not be overruled, prevented her acceptance, and she resigned with reluctance this favourite object; though she remained determined, to the last, to devote her life to the Missionary cause. All her powers seemed to be eminently devoted to God. She was ever distinguished for deep humility and great sincerity. On her natural endowments she placed no reliance for salvation. Her religion was the repentance and faith of the Gospel. She viewed herself a poor sinner, saved by sovereign grace. She evidently wished to live solely for the glory of God and the salvation of men. Though naturally modest and retiring, she had a holy boldness, which often enabled her to speak well for God. Sometimes she met with cruel reproof, but she bore it with meekness; and instead of being discouraged by it, was taught more the desperate condition of sinners, and animated to greater exertions. She, on whom the fruits of holiness thus clustered with unusual beauty, it was hoped, would long be spared, an ornament to her profession, and a blessing to the world; but before she reached her twentieth year, it pleased God to change her countenance and send her away.

During her illness, her covenant God did not forsake her. When first persuaded that she should not recover, she felt anxious respecting her religious sincerity; but appeared willing to die, yea, desirous to depart, if the work of preparation was perfected. As her pastor stood over her dying bed, she lifted up her eyes and exclaimed,

“Prepare me Lord for thy right hand,
Then come the joyful day,
Come death and some celestial band,
And bear my soul away.”

When asked by him what he should tell the young professors for her, “O tell them,” said she, “to be faithful, to be holy and more devoted to God, and tell sinners, if I am to be lost, I hope they will repent and be saved.” Concerning some who had been recently awakened, she expressed much anxiety; and wished to hear of their conversion to God,

before she went to Glory. To those about her, she often said, "O! I am glad I did not put off religion until now, for how could I repent on this dying bed." Her hope, her trust, her joy, were in her Saviour; and the last prayer she was heard to utter was, "Lord, remember me when thou comest into thy kingdom?" Feeling that her work was done, she once more lifted up her voice, and said, "Sweet Jesus, I am going to thee," and fell asleep.

Her numerous friends and companions hold her in fond remembrance. Her brethren and sisters in Christ feel the need of her constant excitements to holiness. On the ear of the wicked still linger her tender expostulations; and though they would not repent while she lived, yet a voice from her grave may lead them to consider their ways and turn to God. To all who knew her, but especially to her young companions, the following extracts from her writings, are affectionately dedicated, in the hope that they may excite them to be followers of her, as she was a follower of Christ Jesus.

Her Personal Piety.

"Until I was fifteen years old, I thought very little upon the ruined condition of my immortal soul. Sometimes, my conscience told me that all was not well; that I was a sinner; but I only feared the punishment that was due to the ungodly. I could not see, but I had done many things that were right in the sight of God, for which things' sake I sometimes thought I should be saved from misery. I occasionally had a desire to become serious, but I had no realizing sense that without holiness no man can see the Lord. I thought God could not justly cast me off for ever. I grew more and more inclined to follow the foolish and vain desires of my carnal heart; my thirst increased for the trifling and fleeting pleasures of time and sense; and I should have lost the golden days of my youth, had not the voice of mercy whispered loudly in my ear, that here was no food for my immortal spirit. On the 19th of May, 1817, I went to the house of God careless as ever; but my

mind in the morning was made very solemn. In the intermission, I mingled with rude company, I was very rude myself, but my conscience was not easy. In the afternoon I felt condemned. I was struck with a deep sense of my awful situation as a sinner. I could not lift up my head. Tears flowed freely. The preaching never before appeared as it did then; and when returning from meeting, and hearing the young people talking about balls and parties, as I used to do, it shocked me. I felt anxious that some one should tell me what I should do to be saved." Such is the record left of her natural state, and first serious impressions. She soon was brought to consecrate her body and spirit to God. From that time she occasionally recorded such reflections as the following, to the day of her death.

"Oh my soul, hast thou tasted that the Lord is gracious? How good is it to draw nigh to the mercy-seat, and bless and praise his name, and ask for unmerited favours for myself and others! Oh this hard and obdurate heart, that will not let me love my Saviour as I ought! O that I could mourn for sin as I ought! How can I but cry mightily unto him who knows my coldness and stupidity, for sincere repentance for my sins, which have so cruelly pierced the Son of God. This evening have attended a small female prayer-meeting. It is good to meet for prayer and praise, though we are weak. The Lord has regard to the meek and lowly. Oh that we may have humble and contrite hearts for sin."

"Have read a chapter in Scott's Bible upon the fall of man. Why is it that I mourn so little over the human apostacy? I think I earnestly desire to weep more over this rebellious heart, and to be more reconciled to God through him, who has freely offered himself on the Cross a Lamb without blemish."

"Sabbath Eve. How solemn have been the exercises of this day! How different my condition from that of those who sit in ignorance and darkness! In the morning attended a solemn prayer-meeting. I thought I could pour out my soul with those who were our mouth to God in prayer, for faith, love, repentance, hatred of sin, and new obedience.

Went to the house of God. Cannot express my feelings, but think I can say, I love to hear the gospel, and sing praises. Have been permitted to commemorate the dying love of my Saviour. O what faint views, have I, of his wonderful love! How small a sense of my own nothingness and sinfulness! How I long to come to the Table as I ought! I think I feel more and more willing to commit my all to the Saviour. I have solemnly determined this day to walk anew; to adorn the doctrine of my God and Saviour, more and more in all things. O Father, wilt thou enable me to do it for thy dear Son's sake."

"I am this week going from home, to mingle with the world. How do I need the whole armour of God. Blessed be God, he will grant it."

"Be thou my guardian, thou my guide,
O'er every thought and step preside."

"This day clouds of darkness have veiled my mind. I have very much doubted my good estate. I fear I am filled with hypocrisy. My heart is so deceitful, I may well say, who can know it? I am afraid I have no true love of God, no genuine repentance, yet I humbly hope it is the language of my heart, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee." Oh, I cannot give up. The world is vanity. There is no comfort in it for my immortal spirit; nor in any thing but in the fulness there is in Christ. May I savingly know him."

"This day has been set apart for public humiliation, fasting and prayer. How much need do I always find, on searching my heart, of mourning and sorrow for sin. Have heard two searching sermons, and feared that I have never been duly humbled for sin. My heart appeared full of hypocrisy and insincerity, and it was my earnest desire to lie low at the foot of the Cross, repenting as in dust and ashes. How I long to live near to God, and to see his professed followers manifest more zeal for his glory. Draw us by the cords of thy love, and we will run after thee."

"How distinguished are my privileges! While around the family altar this morning, how could I help extending my

thoughts toward the Heathen, who have never heard of the Saviour. How can I forgive this unthankful heart that it feels no more for them, while I am blessed with godly parents and gospel privileges, almost innumerable. O Lord, I beseech thee, melt this frozen heart."

"Have been the whole of this day with pious friends. I think I can say that Christ's people are my people, that their God is my God; yet I fear I do not love them as I ought. Lord, increase my love to thee, to the Saviour, and to Christians."

"Sabbath day. In view of some duties that have been coldly performed and almost passed over, instead of rejoicing this morning on which the Saviour rose, I was filled with mourning and weeping; but his blood is all-sufficient, and I felt willing to apply to that fountain. Had some enjoyment in pouring out my soul before my heavenly Father. How thankful should we be that travellers in Zion can resort to the sanctuary of the Lord, to refresh their weary souls while on their pilgrimage. "A day in thy courts, is better than a thousand elsewhere." I think I have had a spirit of prayer this day for the Church in this place, that it may grow in grace, and be more humble; and I cannot but cry mightily unto God, that he would have mercy on us, and revive his work."

"I have been this day with the rinde and thoughtless. I felt, on returning home, like a bird escaped from a cage. O, my closet is dear unto me, where I can go to my heavenly parent, and pour out my wants before him."

"Have visited the dying-bed of one of my neighbours. How affectingly are we taught the mortality of man;—the sovereignty of Jehovah. How little do we realize the agony that our Saviour was in, when suffering for us rebel worms! How just would it have been, had he for ever left us in a state of condemnation! But no. Divine mercy interposed to save rebel man. He was made sin for us who knew no sin, and the Christian may now say, O death, where is thy sting! O grave, where is thy victory!"

"I think that I have enjoyed that consolation in prayer and praise this morn-

ing, which the world can never afford. I was enabled to sing with calmness, peace, and sweet views,

"Lord what a wretched land is this," &c.

And I thought

"My willing soul would stay,
In such a frame as this,
And sing and bear herself away
To everlasting bliss."

"Have attended a funeral. How solemn is the house appointed for all the living! Verily, man at his best estate, is altogether vanity. How soon,

"Must these active limbs of mine,
Lie mouldering in the clay!"

I fear my deceitful heart. Search me, O Lord, and guide me in the right way."

"How slowly do I move along the Christian road. I can scarce perceive that I move at all. Last sabbath, went to the house of God, and heard sermons upon the witness of the spirit. Have since felt very fearful about my own good estate. Have felt that I could adore that grace which can give dead sinners life; and that I could feelingly say, if I ever reach the Paradise above, it will be of free, rich, and sovereign mercy."

"Had a pleasant ride this morning of about five miles;—was much refreshed, admiring the wonderful works of a wonder-working God. Well might the Psalmist call to the rocks and the mountains, and all things to praise the Lord. How glorious and mysterious does the plan of salvation appear. While God provides for the temporal wants of man, he has a greater regard for their souls. Greater love hath no man than to lay down his life for his friend, but Christ has died for his enemies."

"Have been surprised by the sudden death of one of our neighbours; drowned in the prime of life. Oh my soul how often art thou warned to be ready; and art thou ready? How loud a call is this upon me and upon others to search and see upon what their hopes are founded!"

"Sabbath morning. Have had a precious season of prayer and self-examination; thought I could say I loved things that I once hated, and hated things that I once loved. Truly the sabbath is my delight. Felt this morning more and more determined, the grace of God assisting

me, to be more faithful, and more devoted to my divine Redeemer.

"S. Eve. How low are my affections! My faith is but as a grain of mustard seed. But think, O my soul, how unworthy thou art of one ray of divine light; how ungrateful for what I do enjoy. Have seen a fellow mortal stand and enter into covenant with God. Solemn transaction. It reminded me of my covenant engagements to be the Lord's. Alas! I have many times lived to myself, and not to the glory of him who bought me with his own precious blood. Have again sealed myself and all that I have to be his, by partaking of the symbols of his body and blood, broken and shed for sin. Could not refrain from weeping at the Table in view of my past life. I fear I have no true repentance and love to the Saviour, Oh, the danger of being deceived! Lord, wash me from every sin, and make me faithful in every duty. How great my dependence on my Almighty Saviour for preservation in the way of holiness! I feel almost afraid to go into the world. I have sinned much, I shall sin more, unless he uphold me by his grace. The Church is again called upon to pray for the outpouring of the spirit. It has long been my prayer, and it ever shall be, while I have breath, that sinners may flock to the Saviour."

First sabbath of her last sickness.

"Have been obliged to absent myself from the house of God this day. It was a trial; for the house of God is my delight. Have staid from it but two or three times in three years. What shall I render unto the Lord, for my health, for Christ, for his word, for teachers, and for all his mercies toward me. The day has not I hope, been wholly lost. I have read, prayed, sung, and meditated upon divine things. I have besought the Lord to show me the sins of the past week. How painful the review! Woe is me! If one week appears so sinful, what has the whole of my life been? I will go to Jesus in tears for his mercy, and for fresh strength. I cannot live as I have lived; I must be more watchful and humble. O that I could serve him as I ought. Surely my place is in the dust, at his feet, pleading for mercy." With such feelings she went to the bed of death.

Her Anxiety for Sinners.

"Yes. I do humbly hope that all my desire is to love and serve my God. But how crossing to my corrupt nature to break through and plainly warn the youth and those that are older than I am. But,

"Can I be carried to the skies
On flowery beds of ease,
While others fight to win the prize,
And wade through bloody seas?"

I will deny myself and rejoice that I am permitted to speak in honour of that king whom I have professed to submit to.

"Have this day warned and exhorted two dear youth. One has been in a measure convinced of his condition by nature; but Alas! how stupid has he grown! I believe the heavenly dove has almost or quite departed from him, finding no place to rest the sole of her foot. Shocking to my heart. I do feel for these dear youth, for they are allured by the trifling things of time and sense; they are blind; they do not see the excellency of religion. I can earnestly commit them to God in prayer, for I long to have them realize how precious the callings and strivings of the Spirit are. Poor sinners in eternity! How precious would one hour of time now be to them!"

"Have attempted this afternoon, to warn one of my friends of my own age; exhorting her to flee from the wrath to come, to forsake the paths of folly, and choose the way of wisdom. But Oh! how depraved is the human heart. They will not come to Christ that they may have life. How can I but cry, Lord open their blind eyes. How I long to have them see on what slippery places their feet do stand, yet my heart is but little moved, as it ought to be, with the thought of their rushing on in the path which the ensnaring adversary of souls is strewing with vain expectations and delusive hopes. I can here behold, (and O, how humbling to this heart,) the picture of my past life, spent in folly, looking for solid pleasure while digging among the perishable ruins of the fall. But now I humbly hope that through divine grace, Jesus is my all. In him there is an infinite fullness, which will never be exhausted."

"I have met this evening some with whom I have spent many sinful mo-

ments, and how painful their remembrance! Oh that they might see the folly of sin, and that we might mourn together."

"Sabbath day. Have had an opportunity to converse with one of my young companions upon the worth of the soul; upon her need of a Saviour, and the uncertainty of our ever seeing each other again in this world. She was affected. Oh! that she might indeed weep for her sins."

"Have been this afternoon in company with a number of ladies who were not serious. Felt that I had the greatest reason to be watchful over my heart and conversation, lest I should give them occasion to say I am not what I profess to be. I went with the determination to say something for my Saviour, and was enabled in some humble manner to commend religion to them, and to express my anxiety that each one of them should become holy, and then felt it in my heart to commit them to the God of mercy. O that I and all Christians felt more anxious for the souls of sinners."

Her love of the Sabbath-school.

"Sabbath Eve. Have been edified this day with sermons addressed to parents on training up children for the Lord, and seen 80 children collected together to be instructed in the things which pertain to their everlasting welfare. Heard them addressed in very plain language. Felt encouraged to hope that the seed would not be sown in vain.

"I have this afternoon walked two miles and an half in the rain, to attend a meeting of the Teachers of the Sabbath-school. I felt while walking a regret that I had set out. Then I thought I did nothing to what Christ had done for me,

* Some have viewed it as improper for young Christians, especially females, to address sinners on the subject of religion. But would a man resent it because a child told him his house was on fire? What would have been the condition of Nanman, had not the little maid said, "Would God my lord were with the prophet that is in Samaria?" What, of many saints in heaven, had not some humble disciple of the Lord Jesus warned them to flee from the wrath to come! "God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence."

which hushed my wicked heart. The adversary also tried to persuade me that so many meetings were not necessary; but while hearing the instruction which was given, and the prayers which were offered, I felt thankful to God for giving me inclination and strength to go. Never did I so feel the worth of little souls, and the great duty that is incumbent on those who have come out from the world, and avouched the Lord to be their God, toward them. There is nothing too much for us to do or to suffer for the divine glory."

"I have visited a house this day where there is not one pious soul. Neither parents nor children go to meeting. My object was to persuade one of the children to join my class. I did not feel content to leave the house until I had warned the mother to flee from the wrath to come. But I fear she has no sense of her dangerous condition. Paul may plant and Apollos may water, but God must give the increase. How can Christians love that Saviour enough, who has eyes for the blind, and ears for the deaf."

"Sabbath Eve. Went as usual in the morning to the Teachers' prayer-meeting. My mind was much impressed with the thought, How came I there? What had induced me to go? Why was I not among those who are enemies to the Cross of Christ? What am I that I should be allowed the privilege of rearing these tender plants; sure it is fruit of the Spirit if I love my God at all, or have any desire to glorify him. Spent my time in the school in a delightful manner, for I hope that this seed will spring up in their little hearts and bring forth fruit, to the praise of God the Father, Son, and Spirit. I do not yet perceive any special alteration in the feelings or concerns of their souls. I think I earnestly long, desire, and pray that their hearts may be affected while I teach them and converse with them upon the worth of their souls and the glories of the Saviour."

Her Missionary Spirit.

March 27, 1820. I have had conversation with one who contemplates a mission among the savages. I can bid him God speed, for it is a glorious cause. I

feel a strong desire to leave all, to tell the poor savages of Jesus' love. My feelings are known but imperfectly to any, except to the great Searcher of hearts.

"April 30. I have had abundant reason this afternoon to be humbled in view of Christians' awful conformity to the world. How can mortals that are bound to the judgment-seat of Christ, withhold their silver and their gold from the Lord, (whose it is) when they are asked to bestow a mite or two for the purpose of bringing lost sinners to Christ? I say, how can we refuse to give, and prefer spending our money for dressing up this body in rich attire?

"June 1. I have been permitted, with a great number of my Christian friends, to cast a mite into the treasury of the Lord. Perhaps it will be the last opportunity that will ever be afforded me. My mind has been this day very far into heathen lands. Perhaps before another anniversary I may be placed among those poor ignorant beings, where I may surrender all my days and services to this interesting and important work. How I long to go! But stop these pleasant anticipations. I may be summoned by death, to my long and eternal home.

"Prepare me Lord for thy right hand."

"June 3. I have had a very pleasant interview with a Christian female friend. I esteem her the more highly, because she manifests a great anxiety and willingness to leave all, to impart the knowledge of our great Redeemer to the benighted savages of the western wilderness.

"Have heard a sermon upon the approach of the Millennium. I do feel that my heart is interested in this cause. I do rejoice that the time is coming when satan shall be bound a thousand years, when the captive shall be set free from the chains of ignorance and idolatry; when the Heathen shall bow with humble submission at the foot of the Cross, and acknowledge Jesus to be Lord, to the glory of God the Father."

"June 16. I have this day seen another devoted Missionary of the Cross, and have heard him relate some of his own trials, together with the severe trials of some of his fellow-labourers. I be-

lieve they were related to try my feelings. But these things did not move me. I do not wish to stay because we can have so much peace and quietness here, for I feel that I cannot suffer too much for the sake of Christ. But my Maker knows what is best for me. I have this afternoon felt willing to submit unreservedly to him, whether he sends me or not.

"Oct. 8. I have heard from the dear mission family. O how affecting to hear

of their sickness and sufferings, and of the death of two of the dear females. I weep for them. But for all this God is just and loves them I trust. Oh! I am glad they are not discouraged. I hope God will yet prosper them, and enable them to win souls to Christ. My prayer shall every day ascend for them. God bless them, and all dear Missionaries. May he prepare the way for more to go, and prepare me to go, if it is his will. "Thy will be done."

Reports of Societies.

NINTH REPORT OF THE NEW-YORK RELIGIOUS TRACT SOCIETY.

PRESENTED AT THE ANNUAL MEETING, ON WEDNESDAY EVENING,

FEBRUARY 21, 1821.

Corresponding Secretary, Mr. JOHN R. HURD—*Treasurer*, Mr. C. HEYER.

THE Ninth Anniversary of the New-York Religious Tract Society was celebrated in the Presbyterian Church in Cedar-Street. The Introductory Prayer was offered up by the Rev. Mr. KNOX, the President of the Society; the Annual Report, of which we shall now give an abstract, was then read; an impressive and appropriate Address was delivered by the Rev. Mr. PATTEN; and the concluding Prayer by the Rev. Dr. ROMEYN. The exercises were interspersed with vocal music, by a select choir, who volunteered their services on the occasion.

The Report before us, after a brief introduction, presents a detailed statement of the operations of the Board of Managers, during the past year; proceeds with a concise account of their correspondence at home and abroad; and then exhibits a general view of the progress of kindred Institutions both in this country and in Europe.

Operations of the Board.

At the commencement of the year, there were on hand, as was stated in the last Report, 226,933 Tracts, of which 153,382 were English, 58,282 French, and 15,270 Spanish. There have since been printed, under the direction of the Board, 219,500; of which 194,500 are English, and 25,000 Spanish.

To the catalogue of English tracts, ten have been added during the past year, increasing the assortment of the Society to the number of 145. The Board have also translated and published five additional Tracts in the Spanish language.

Amongst the publications of the year are 1000 copies each of twelve different Tracts, which have been printed and covered in a manner calculated to answer the purpose of *reward books* for Sunday schools.

The distribution, during the past year, has been as follows:—

English Tracts sold at the Depository,	- - - - -	92,784
Do. appropriated by the Board to Societies and Individuals, for gratuitous distribution,		25,035
Drawn from the Depository by members of the Society,	-	15,343
French Tracts sold,	- - - -	1,450

French Tracts appropriated by the Board, - - - - -	5,475
Spanish Tracts sold, - - - -	90
Do. appropriated by the Board, - - - -	2,245

Total - - - - - 142,422

Tracts now on hand.

English, - - - - -	214,720
French, - - - - -	54,676
Spanish, - - - - -	38,564

Total, - - - - - 307,960

The whole number of Tracts printed by the Society, since its formation, is - - - - 1,094,586

Funds.

Balance on hand at the commencement of the year, - -	444 70
Donations and subscriptions, -	429 51
For Tracts sold, - - - - -	548 58

1422 79

Cash paid out, - - - - 1352 00

In the Treasury, - - - - - 70 79

Still due for paper and printing, 1360 00

Balance against the Society, 1289 21

These statements are followed by an appeal to the public in behalf of the funds of the Society.

It is obvious, says the Report, that some effort is necessary to place the means of the Institution upon a more respectable footing. There is no city in the Union so favourably situated as our own, for the purpose of affording a depot of Religious Tracts. If the New-York Religious Tract Society possessed the ability to publish an assortment sufficiently extensive, its Tracts would be called for from almost every portion of the United States; but in its present embarrassed state, the double disadvantage is suffered, of delay in issuing from the press, and of inability in supplying the variety frequently required.

The New-England Tract Society recently experienced a similar embarrassment. An appeal was made to the public, and, in the course of one winter, the Society was enabled to raise above
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two thousand dollars from the liberality of persons in Boston and its immediate vicinity; besides a loan of 1000 dollars for twelve months, without interest, from one individual, and two loans of 500 dollars each, from two other persons. Several sums were transmitted for the purpose of printing particular Tracts designated by the donors; and sixty-four Ministers of the Gospel were made members for life, by the donation of twenty dollars, from females and young persons, of their respective congregations.

Under like circumstances, the London Religious Tract Society obtained last year a loan of £300, without interest, from a generous friend of the cause.

With these instances of liberality in view, can it be that a Religious Tract Society, located in the most populous and flourishing Protestant city in the new world, should languish from the inattention or lukewarmness of those amongst whom it is placed?

Correspondence.

In the last annual Report, it was stated that a donation of 1000 French Tracts, accompanied with a suitable letter from the Corresponding Secretary, had been transmitted to his Excellency the President of Hayti. Your Board have now the pleasure to state, that early in the ensuing Spring, a reply to this communication was received by Mr. Lewis, from the Secretary General of his Excellency, in which that officer, after acknowledging in behalf of his Sovereign, the receipt of the Tracts, adds—"His Excellency has been gratified with this mark of confidence on the part of the honourable Society, of which you are a member, and has accepted with pleasure the Religious Tracts with which it has favoured him. He has not failed to make a useful distribution of them, and will spare no pains to encourage the formation in this city (Port au Prince) of a Society for the purchase of Tracts, which will be charged with their circulation for the purpose of propagating, by their means, sound morality."

In the month of May, a letter was re-

ceived from Mrs. Elizabeth Trotter, Secretary of the Female Tract Society of Lexington, Kentucky, containing a remittance of one hundred dollars, with an order for an assortment of Tracts to that amount. By this letter, it appears, that the Society was formed early in the last Spring, and what is particularly interesting is the information, as stated by the Secretary, that, although the subject had been some time under the consideration of several pious Ladies of that vicinity, yet "the favoured effort by which the institution was formed, was prompted, under the Divine blessing, by the receipt of a package of Tracts, with a copy or two of the Reports of the New-York Religious Tract Society."

By a letter received in November from the Rev. John Chester, of Albany, the Board were advised of the establishment of a Tract Society in Galway and Milton, which commenced its operations by ordering, through Mr. Chester, 8000 of your Tracts; a beginning which, we trust, will prove a happy presage of their future exertions.

Having mentioned a number of other Societies in this country with which the Board have corresponded for several years, the Report proceeds as follows:

The Board have likewise been favoured with a letter from the Secretary of the London Religious Tract Society, expressing a lively interest in the proceedings of this Institution, and accompanied with the last Annual Report of that Society, together with a regular series of its reports for twenty years, and several copies of its latest publications.

In surveying the progress of this highly respectable and efficient body, much encouragement is afforded to all who, like ourselves, are commencing a career of the same nature as that in which this association has been so much distinguished. From the small beginning of a disbursement of £600, which left the Society, at the end of the first year, nearly £200 in debt, the amount of their annual expenditure has now reached the extent of £7,000 sterling, upwards of 30,000 dollars: enabling them to issue, in the

course of the last year, above *five and a half millions of Tracts*, and making the whole number issued in twenty-one years about *thirty-six millions*; besides which, they have yearly granted many liberal donations in money, in aid of similar establishments in other parts of the world.

The interesting sketch contained in the Report of the London Society, both of their own proceedings, and of the operations of those kindred Institutions, which have been either assisted by their funds, or encouraged by their example, affords still further the gratifying reflection, that we are not alone in the service in which we are engaged. Although the hostility of the infidel, and the impiety of the scoffer, must call forth the poignant regret of the friends of Christianity, we have but to open our eyes upon the efforts of the advocates of religion in every quarter of the globe, to be convinced, like the servant of the Prophet, that there are more for us, than there are against us.

The Report here presents a very concise view of many of the Tract Societies, both in Europe and America; and then draws the attention of the Society, in the following paragraph, to a new and important field of labour.

Throughout the vast regions of the Spanish and Portuguese possessions of South America, countries nominally Christian, the banner of a Religious Tract Society has not been erected. Upon us may be said to devolve, in some degree, the charge of enlightening the minds of a people, already distracted by commotions, which have risen, probably in a great measure, from ignorance and irreligion. The opportunity for performing this duty, we may believe, is at hand, and we should be prepared to improve it. The cession of the Floridas must soon open a way for the diffusion of Religious Tracts in that territory, and the intercourse naturally kept up, between the inhabitants of these provinces and those of the neighbouring islands, and of the southern shores of the Gulf of Mexico, will open for us an access to

the minds, and peradventure to the hearts, of the citizens of New Spain.

With an object to pursue, so worthy of the exertions of this Society, the Managers trust, that their efforts will not be paralyzed by a want of co-operation on the part of the religious community. If he, who converteth a sinner from the error of his way, shall save a soul from death, what Christian can withhold his assistance in the promotion of a work, by which multitudes and nations, under the blessing of Him who giveth the increase, may be turned from darkness to light, and from the power of Satan unto God.

On the *design and importance* of distributing Religious Tracts, the Report remarks as follows :—

The circulation of Religious Tracts forms an almost indispensable link in that chain of religious instruction so happily introduced by our Sunday Schools, our Bible Societies, and our Institutions for the preaching of the Gospel. Sunday Schools afford to the ignorant poor, the ability to read the Scriptures ; and Bible Societies furnish them with the sacred writings. It is the part of Religious Tract Societies to prompt them to the improvement of these advantages. Some tracts may be designed only to persuade to the performance of certain moral duties ; others are intended to assist the understanding of particular doctrines ; but the peculiar office of a religious tract is to rouse the attention of the reader to a proper consideration of his eternal interests. As an instrument of the Holy Spirit, it is intended to convince of sin, of righteousness, and of judgment. To make the impenitent sensible of his guilt, that he may be led with the contrite publican to exclaim,—‘ God be merciful to me a sinner.’ To prove to the careless, and to those who are trusting in a vain security, how much they are deficient in that righteousness, which a Being of infinite holiness requires ; and to impress upon the minds of all, the reality of that awful moment, when they must appear in judgment before the living God ; that they may be led to the great inquiry—what shall I do

to be saved ? Here the religious tract replies, your Bible will answer the question. Read, believe, and live.

Our tracts are not designed to indoc-trinate without the scriptures, but to urge the attention of their readers to the volume of inspiration, and to fix it *there*. Neither is it designed that the perusal of a religious tract should supersede the necessity of attending the ministry of the word. Far otherwise. The object is to bring its reader to the house of God. Places of public worship may be established amongst the multitude, and their doors thrown open, yet they will rarely be attended by those who are neither actuated by a sense of religion, nor influenced by a regard to propriety ; and the preacher can only declare the truths of revelation to those who assemble themselves about him. The province of the religious tract is to seek the sinner in his lurking place ; to awaken his conscience even in his bed-chamber ; to draw him, as with the cords of a man, till he is placed within the sound of the gospel. It is calculated to arrest his attention in the house and in the field. It goes into the highways and hedges ; the poor, the maimed, the halt, and the blind, are the objects of its search. It points, it invites them to the house of public worship, and seconded by the power of sovereign mercy, it compels them to go in.

If then you are a patron of Sunday Schools, you will lend your aid in the diffusion of Religious Tracts ; for by these your pupils are brought to a just improvement of the privileges you have procured for them.

If you are friendly to the circulation of the Bible, you will advocate the cause of Religious Tracts ; for by their instrumentality, thousands are brought to receive and read the Bible.

If you are desirous to promote the public worship of your God and Saviour—if you are the friend of Missions—if you wish that all should hear the glad tidings of that redemption in which you yourselves rejoice, you will not decline assisting in the dissemination of Reli-

gious Tracts; for these are among the most distinguished means of attaining the important object, which you have so much at heart.

Conclusion.

In closing their Report, your Managers cannot pass over in silence the loss which the Board has sustained the past year, in the death of two of its members, —John P. Mumford, Esq. the second Vice President, and Mr. Charles Richards, a Manager. The characters of these excellent men need no eulogium from this Board; but the dispensation, which has deprived us of their services,

carries with it a solemn admonition that we are bound to improve.

The last annual Report contained a similar record of public and of private loss, in the death of Mr. Caldwell. How can we forbear the inquiry—who of this small number is to be called to render his account ere another year be closed?—Surely it becomes us to work while it is day; and your Managers may be permitted, amidst these repeated warnings, to urge you to lend that aid to the operations of the Society, which you have it *now* in your power to grant. Another year, and, perhaps with some of you, the opportunity may be no longer yours.

Home Proceedings:

UNITED FOREIGN MISSIONARY SOCIETY.

THE UNION MISSION.

SINCE our last number was published, advices have been received from the Superintendent of the Union Mission, to the 31st of January. At this date, the Family were at Fort Smith, within twelve days journey of their destined station. They had been detained, on their way from Little Rock, about four weeks, by the want of a sufficient depth of water in the Arkansaw, and not, as erroneously stated in the public papers, by an Indian war. The public will be happy to learn, that most of the family were in good health, and that those who had not fully recovered from their late sickness, were daily gaining strength.

From the Rev. Mr. Vaill, Superintendent of the Union Mission, to the Secretary for Domestic Correspondence.

Cadron, Arkansaw Territory,
December 17, 1820.

Very dear Sir,

After a detention of more than four months at Little Rock, the Union Mission Family again embarked. By the heavy rains, which fell about the first of this month, the river rose several feet. Having a strong desire to reach the station, and hoping that the river would continue navigable through the winter, we have been led to this measure. The navigation, however, is much harder, and the danger of being again detained by shoals much greater, than on the Spring flood. Since we have been on our way, the wa-

ter has already fallen; and we are told, that the Arkansaw, as we approach Grand River, spreads wider, and becomes more shallow. We are also informed, that there are some falls, which, in low water, are of difficult ascent. Our only confidence is, therefore, in God, who giveth or withholdeth rain at his pleasure. We are learning, I hope, more and more effectually, the soul-cheering lesson of trusting in the Lord. *He will not leave us.*

You will doubtless wish to know the health and comfort of the family since we have embarked. Sister Johnson, who became sick last July, is not yet wholly restored. She is still feeble, and still subject to the ague and fever. Sisters Foster and Beach are rather feeble, although rapidly regaining strength.

With the exception of these, the Brethren and Sisters are in good health ; indeed most of them never enjoyed better. We have cold storms in this country. On the 15th inst. we were detained a whole day by a heavy storm of rain and hail. We have stoves in our cabins, and of course are comfortably warm in the severest weather. I am the more particular, that our friends may know that we do not suffer, but *have things convenient for us.*

On setting forward from Little Rock, we were under the necessity of putting seven men on board each boat—six besides the steersman. Should any member of your Board witness the activity of our polemen, and consider, that, in the best stage, we can average only fifteen miles a day, he would be ready to exclaim with the ancient poet, *Hoc opus, hic labor est.** In being so long delayed, we have occasion to recal to practical remembrance the injunction of our Lord—*In your patience, possess ye your souls.*

I shall not have room to detail the necessary expenditures of our long tour from Little Rock. I can only state that men cannot be obtained to labour in boats for less than one dollar a day, besides their board and some consideration to provide for their return home. But, dear Sir, *the Lord will provide.* We go forward with increasing confidence in his smiles upon our attempt.

In my letter of the 1st of December, I stated that some of the Brethren had proceeded up the river with the hope of making preparations for the arrival of the Family. Soon after the letter was closed, brother Woodruff returned, and, to our great satisfaction, informed us that they reached the contemplated station about the middle of November. They were unable to proceed in their canoe beyond the Dardanelles in the Cherokee nation. At that place they took pack-horses, and made their way through the wilderness, until they found the spot consecrated to the missionary work. They purchased on their way, and drove before them several head of cattle, con-

sisting of cows, oxen, and calves ; and when he left them, they were proceeding to erect cabins and to make other preparations for the Family. They all had enjoyed good health, notwithstanding they had suffered some privations, and endured some hardships. The Indians appeared friendly, and the place selected, pleasant.

Ever since our arrival in this country, we have heard of rumours of wars among the Indians, and particularly between the Osages and the Cherokees. In my communications hitherto, I have said nothing on the subject, because I knew not what to say ; and now I can only tell you that rumours are still afloat. The Governor, some weeks ago, went on to inquire into the state of affairs among them, and to renew the treaty of peace. It is understood, that he is now at the Garrison, waiting for an interview, first with the Osage chiefs, and then with the Cherokees. It is said that the interview with the Osages will take place about Christmas.

January 18, 1821.

DEAR SIR,

On the first day of the present month, we were stopped by shoals, which could not be passed in consequence of the low state of the water. We have been anxiously waiting from that day, for the water to rise. The weather is now cold, and the river nearly closed with ice. We are obliged to retain on expense part of our hands, that we may not be obliged to send a great distance for help, when the water becomes favourable. Thus God is continuing to us our trials. In addition to all our severe afflictions, we have lately met with one of the sorest description, in the sudden and unexpected death of John Muncy, one of our hired men. In the holy and righteous providence of God, he was killed by a discharge of a gun in the hands of a person, who had been mending the lock, and who, unconscious that the gun was loaded, or that any person was before it, snapped, in order to try the lock. To his dreadful surprise, the gun went off, and shot poor Muncy through the

* This is a work, this a labour indeed.

body. He lived about twelve hours, and then expired. It was indeed a season of the deepest sorrow to us all.

The Cherokee and Osage treaty is not yet concluded. Governor Miller is still with the Osage Chiefs, endeavouring to hush the dispute. It appears to arise from the encroachments of the Cherokees on the hunting ground of the Osages, and the consequent murders committed by the latter; together with the unwillingness on the part of the latter, to deliver up the murderers, and on the part of the former to deliver up certain captives taken in a former war.

Brother Chapman came down to meet the boats, and to attend to some business. He has been with us since the first instant; and we have been daily expecting to hear of the arrival of the chiefs at the Garrison, and hoping to be present at the Council. Brother Woodruff came down this week after supplies for the Brethren at the station. All were in health, excepting brother Redfield, who had some fever. They were proceeding with their business, and had got the cabins in forwardness to receive the Family. Dear Sir, let us not be dismayed. The Brethren and Sisters are still desirous to go forward. Oh, may God save the poor Indians from war and blood, and prosper our enterprise. We have had lesson upon lesson of affliction and disappointment, to teach us to cast all our care upon the Lord.

Fort Smith, Arkansas Territory,

Jan. 31, 1821.

DEAR SIR,

We lay until the 29th instant, unable to move forward. The waters again rising, we reached this place to-day. The water is still rising, and the

prospect is now favourable for our reaching the station in twelve days from this date.

We have had a short interview with Governor Miller this morning. He has just left us for the Post. He thinks he can do nothing more with the Osage Chiefs. They do not seem disposed to give up the men who have killed certain of the Cherokees; but propose to retain them, and permit the Cherokees to retain the prisoners now in their possession. The Governor is yet to have an interview with the Cherokee chiefs, but he fears they will not accede to these terms.

It may strike your mind, and perhaps correctly, that war will in a great measure defeat the designs of the Society for a season. In case of war, the Osages might not be willing to commit their children to our care; and it might not be safe for us to receive them. But, Dear Sir, we hope and trust that the Lord will yet appear in mercy, and remove the cloud which now darkens our prospect. May we be fervent in our prayers for the prosperity of his cause.

In the event of war, we have no prospect of defence but the good providence of God. There is yet no regulation of the government to our knowledge, which will authorize troops to be sent to our assistance. We mention this fact, that the Society may be apprised, that our dependence cannot be placed upon an arm of flesh.

The Family are still in the same state of health, as mentioned in my letter of the 17th of December.

In the bonds of the Gospel of Jesus Christ, I subscribe myself,

Yours, &c.

WM. F. VAILL.

Mr. Z. LEWIS.

THE GREAT OSAGE MISSION.

IN our last, we gave some account of the departure of this Mission from this city on the 7th of March, and of their journey through the state of New Jersey. We since learn, that they arrived in safety at Philadelphia on the 10th, and were received with great kindness and attention. Public meetings were held, and collections taken up in several of the churches. The contributions received in Philadelphia and its vicinity, including money and articles necessary for the Mission, amount in value to nearly eighteen hundred dollars.

Having chartered and loaded their waggons, the Family, on Thursday the 15th of March, took leave of their Christian friends in Philadelphia, and proceeded on their journey. Under the smiles of Providence, they will probably arrive at Pittsburg about the first of April; at the mouth of the Missouri about the 10th of May; and at their destined station about the middle of June. They will leave Pittsburg in two keel boats, and after descending the Ohio, they will ascend the Mississippi 170 miles, the Missouri 160, and the Osage about 350.

It is understood, that strangers are liable to be attacked with fever in navigating the Mississippi in warm weather; but are in no danger on the waters of the Missouri and the Osage. The Superintendent and Assistant are apprised of these facts, and are instructed, in case the state of the weather should render it advisable, to convey the family in waggons from Shawnee Town, (on the Ohio, 100 miles above its mouth,) across the country to St. Louis—a distance of 150 miles, and a good waggon road. In this case, the family will either remain at St. Louis, or proceed by land to some village on the Missouri, where they will await the arrival of the boats. By this arrangement, the Family would only cross the Mississippi, instead of stemming its current for twelve or sixteen days.

Since the above was prepared, we find in the *Religious Remembrancer* the following account of the arrival of the Mission Family in Philadelphia, and of the public religious exercises during their continuance in that city:—

“On their arrival in Philadelphia on Saturday the 10th of March, they were received at the wharf by Robert Kalston and Alexander Henry, Esquires, agents for the society, and several other gentlemen, who took them to their respective lodgings. On the morning and afternoon services of the ensuing Lord's day, they were dispersed among the different churches; but in the evening, the whole family met for public worship, in the Second Presbyterian Church, with our citizens. On this occasion, the Rev. Mr. Pixley, of the Mission, offered the introductory prayer; Dr. Ely preached from Psalm cxxvi. 6—*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*: and the Rev. Mr. Skinner closed the exercises with an address to the Throne of Grace.

“On Monday evening, the 12th, the mission family was convened in the Third Presbyterian Church; when the Rev. Mr. Potts led in prayer, and the Rev. Mr. Pixley, and the Rev. Mr. Hoff, of the Reformed Dutch Church in Spring Garden township, addressed the congregation; Dr. Brodhead then offered a prayer, after which the xviiiith Hymn, 2d book of Watts, was sung. The Rev. Mr. Skinner closed the exercises of the evening with special prayer for the Missionaries.

“On Tuesday evening, the 13th, the family met with our fellow citizens in the First Reformed Dutch Church; in which place the Rev. Mr. M'Cartee, of the Associate Reformed Church, led in supplication and thanksgiving; Dr. Janeway, and the Rev. James Patterson, delivered addresses; Dr. Brodhead gave an exhortation, and Dr. Neill offered prayer.

“On Wednesday evening, the 14th, a farewell prayer-meeting was held in the Sixth Presbyterian Church, at which time the Rev. Mr. Rooker, of Germantown, prayed; the Rev. Mr. Dodge, of the mission; the Rev. W. M. Engles, and the Rev. Mr. Skinner, addressed the people; Dr. Brodhead offered intercessions, and Dr. Neill delivered an exhortation. During the contribution, a *Farewell Hymn* was sung by the

Congregation. At the conclusion of the exercise, the Missionaries rose, and sung their tender, responsive *farewell*.

"On each of the meetings in our city, the churches were full; but on Sabbath and Wednesday evenings, they were crowded. In Dr. Neill's church, the aisles were filled, and principally by ladies, who stood during all the exercises. The Missionaries excited an increasing interest every hour while they tarried in our city. They deserve our continued support, both by prayers and pecuniary aid; for they have gone forth without the hope of worldly gain, or the possibility of acquiring any personal property for themselves, while they continue in the Missionary service. They are engaged, and can engage in no speculation; but are devoted to the instruction of the Indians, and to the service of the Redeemer.

"On Thursday morning, the 15th, they were accompanied to Centre Square, by a good number of the friends of Missions. The Rev. Joseph Eastburn commended them to God in prayer, and again they sung their pilgrim's farewell. At twelve o'clock they were accommodated in their waggons; and were parted with in good spirits, when several miles on their way to Lancaster."

We have now the pleasure to present to our Readers, two of the Addresses delivered at the public exercises in this city, preparatory to the departure of the Mission Family for their destined station. The charge to the Missionaries, and one or two of the other Addresses, we hope to obtain in time for our next.

*Address by the Rev. Dr. GUNN, of
Bloomingtondale.*

Christian Friends,

The prospect presented to the eye of faith, this evening, is truly a most cheering one. Already, *the voice* has gone forth in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Already are "rivers opened in high places, and fountains in the midst of the valleys:" *ere long*, the wilderness shall become as Eden. "Every valley shall be exalted, and every mountain and hill be brought low, and the crooked be made straight, and the rough places plain, and the glory of the Lord be revealed, and all flesh see it together, for the MOUTH OF THE LORD HATH SPOKEN IT."

Who can contemplate the wonderful effects, recently produced, by the diffusion of the light of the Gospel in different parts of the heathen world? And, who can look at the extensive plans and operations of BIBLE AND MISSIONARY SOCIETIES in various parts of Christendom? And who can, in connexion with such displays of divine power and goodness, hear the CALL from the GREAT

OSAGES of the MISSOURI, which has occasioned this meeting, *come over and help us*, and not discern a presage of the *near approach* of that day, when "all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before Him.

The Church of Jesus Christ has, of late years, assumed a most interesting aspect. The word of Jehovah has gone forth: "ARISE, SHINE;" and behold the glory of the Lord is risen upon her.

The time has been, when Christians seemed to feel but little concern for the salvation of the heathen. They prayed, "thy kingdom come," it is true; but their prayers were not accompanied with suitable efforts to promote the extension of the REDEEMER'S KINGDOM. They slept over the ruin of millions. Now, at length, a voice from the regions of darkness, a voice from Calvary, a voice from the throne of the Lamb, has awakened them from their slumbers. A missionary spirit is excited; the hands and the hearts of God's people, now more than ever before, go together in the good and great work of evangelizing the world. Yes; this is pre-eminently, a

day of benevolent enterprize : and I rejoice, that we have caught and cherish among us, with so much zeal, the religious spirit of the age. The union of Christians, of different denominations, in the Missionary cause, is a most pleasing circumstance ; and in this Society which begins to occupy a distinguished place among the benevolent associations of the day, a fire is kindled, which will continue to burn, I trust, till every narrow feeling, and petty jealousy, and whatever else there may be, of a tendency to produce indifference and enfeeble exertion, shall be utterly destroyed. How delightful to see brethren that have one Lord, and one faith, and one baptism, exhibiting *thus* one heart and one way. So it ought to be—so let it be.

Brethren, 'TIS A NOBLE CAUSE—it is the cause of God. It is a cause sanctified by the blood of Jesus ; and that blood ensures its success. An union so auspicious—a call from the heathen so urgent and affecting, and zeal so great to answer it,—all combine to show that God is with us, and afford a pledge of his blessing.

We must not, indeed, expect to realize immediately all that we fondly hope for. The adversary is wily and well armed ; and it were vain to suppose, that even among those who have invited this mission, he will part with his strong holds without a hard and violent struggle. Difficulties and discouragements will arise to the prosecution of every mission, which has for its object the salvation of lost sinners. But, if God works, who shall let it ? If God be for us, who can be against us ? The desert belongs to Jesus, and he is pledged to give it the glory of Lebanon, the excellency of Carmel and Sharon ; and has he not an arm of Omnipotence ? Under the most dismaying aspects, we shall still have reason to say, “ Blessed be the Lord God, the God of Israel, who only doeth wondrous things.” And, in due time, the leaven, which this little company will have carried into the wilderness, shall be extensively diffused ; the seed which they will have sown amid prayers

March, 1821.

and tears, shall become a tree, and furnish a delightful refuge to many weary and affrighted souls.

They are now shortly to depart upon the errand of peace. Soon, we hope, the western breeze will bear to us, on its wings, the joyful tidings, that the savage has converted his tomahawk and scalping knife into useful implements ; and his habitation of cruelty into a sanctuary for God. But, the results of the enterprise cannot be fully known before *that day*, when the trump of God shall awake the dead, and summon the world to judgment. That great day will declare them. *Then*, will be seen, in all their glory, the triumphs of victorious grace in the wilderness and solitary place ; and *then*, shall we look back in thought on this evening with rapture, and bless God for the part we had been permitted to act in promoting them. O, what an honour to be labourers together with God ! And how honoured and happy will you appear, in *that day*, beloved Friends, who are about to leave us that you may publish the Gospel to the heathen. “ They that turn many to righteousness shall shine as the stars for ever and ever.”

The Lord has put a great honour upon you in calling you to this noble work. We admire the magnanimity ; rather, I should say, we admire *the grace*, which has prompted you to leave,—to see their faces no more in this world—father and mother, and sister and brother, and to brave all dangers, that you may shed on the dark valley of death, the light of salvation. Go, friends of Jesus, and bear the message of a Saviour's love into the regions of darkness. Your hearts shall rejoice, and your joy no man taketh from you.

Should it please the Lord to own your labours of love among the Osages, (and there is every reason to believe he will,)—when the tear of penitence trickles down the tawny cheek,—when the liberated tongue breaks out in strains of gratitude and praise,—when the soul, now fast bound in the accursed chains of sin, hears the Saviour's voice, and rejoices in the liberty wherewith it has been made

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free; or, when beside the bed of death, the spirit wings its flight to God, singing the triumphant song of faith: O death, where is thy sting?—O, how happy will you feel to witness such displays of rich and omnipotent grace in a heathen land, and that you have been the honoured instruments of effecting them! You hope for such fruits from your labours, and He, in whom you trust, will not disappoint the hope.—Go then, on the glorious errand, and gather souls to Jesus.

You will, no doubt, meet with difficulties, and perhaps, like the great Apostle of the Gentiles, you will be in death often. But what are all the trials you can endure, if only one immortal soul is, as the fruit of your Mission, plucked as a brand out of the fire? And what—when you regard the weight of eternal glory reserved in heaven for you? I trust you can say, *none of these things move us, neither count we our lives dear unto us, so that we may finish our course with joy, and the ministry we have received of the Lord Jesus to testify the gospel of the grace of God.* Go, then, in the strength of the Lord; and you shall know in all your hearts, and in all your souls, that not one thing has failed of all the good things which the Lord has spoken.

Christian friends:—Cast your eyes upon this little company of missionaries.—What an interesting sight!—and what a delightful spectacle to the angels of God! Yes, with rapture the heavenly host see them about to depart to rehearse in the ears of Indians the song which was sung at Bethlehem.

This is, indeed, a gladsome night. If no other effect be produced than that which, I think, must be produced on our own personal religion, it is a gladsome night. Who that has felt the power of divine grace, does not now feel his heart warmed and enlarged with the love of God! What christian is there within these walls, that does not glow with an holy ardour on this interesting occasion. And is there one, on witnessing *such evidence* of the power of religion, who is not ready to ask himself, *Is this my religion?*—Would I be willing to give up all for Christ?

O brethren! this must be the temper of our hearts, if we would be genuine disciples of Christ;—and if, happily, it be the temper we cherish, then, though not called to make the sacrifice, we shall cheerfully and cordially give our prayers, and a portion of our substance, “to help forward the work of the Lord against the mighty.”—And when, turning from our brethren and sisters, to behold them no more till we meet at the bar of God—we shall give *them* the parting blessing;—“The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace.”

Address by the Rev. Isaac Lewis, of Greenwich, Connecticut.

The scene before us, if not novel in this city, is truly sublime, and deeply interesting. We behold a family, embracing more than forty members, collected from different and distant parts of our common country. They have burst asunder the strong ties which bound them to their native regions, and to their dear relatives and friends. They have taken the last view of those pleasant gardens, and fruitful fields, which have delightfully occupied their attention in years that are past. They have bid the last adieu to those sanctuaries, in which, with elevated affections of heart, they had often worshipped the God of their fathers, and consecrated themselves again and again to his service. They have taken the last farewell of their beloved parents and other dear friends, with whom they often “took sweet counsel, and walked to the house of God in company.” Those gardens, and fields, and beloved sanctuaries, they shall never again behold. And the faces of those dear relatives they shall not again see till the heavens shall be no more—till the arch-angel’s trumpet shall awake the dead.

These immense sacrifices have been made for the benevolent purpose of devoting themselves to the missionary cause. They go hence, bearing the blessings of civil and social life to the savages of the wilderness. They go hence, bearing the

glorious standard of the cross, to lost and perishing pagans. They go to proclaim the glad tidings of redemption to those who "know not God," and who are "sitting in the region and shadow of death." They go to dispel the midnight darkness of heathen superstition; to illumine the benighted regions of the west; to unfurl the christian banner where it has never been displayed; and to teach the wild men of the woods to chant the praises of redeeming love.

Surely, more benevolent, more noble, more interesting employment cannot be found on this side of heaven. Henceforth they are to be exclusively devoted to the service of our divine and adorable Saviour. The glory of Jehovah, their own personal piety, and the salvation of a guilty world, are henceforth to be the subjects of their fervent prayer, and the objects of their unceasing solicitude.

To these great objects, Missionary Family, let all your time and your talents, and the warmest affections of your hearts, be unreservedly and faithfully devoted. Attend carefully, every day, to your own personal religion. Very often commune with the Father of your spirits, and the Saviour of your souls. Constantly beseech the infinite God to shed abroad in your hearts, the sanctifying, and animating, and comforting influences of his holy spirit. If, in the pure spirit of elevated and fervent devotion, you daily and hourly apply to God for assistance and direction, you will always find him a very present help in every time of need. He will support you under every trial. He will comfort you in all your sorrows. He will conduct you, in safety, through the journey of life, and afterwards receive you to glory. "Be ye faithful unto death, and he will give you a crown of life." "And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." And, with this commendation, I bid you an affectionate, a long farewell.

My hearers, while we commend these dear Missionaries to God, and to the word of his grace, there is something more for us to do. It is not enough for us to say

to them, "Depart in peace, be ye warmed and filled." We must give them the "things which are needful for the body." We must furnish them with clothing, not only for themselves, but also for the naked children of the forest, who are to be admitted into their family. We must give them bread to eat. We must conduct them to the place of their destination—the scene of their future labours; and support them, when *there*. We must open our purses, and pour into the treasury of the Lord the silver and the gold which are his, and for which he now calls. Are these sacrifices too great?

Think of the sacrifices which these beloved Missionaries have made. They have given, not only their gold and silver, but also themselves, their souls and their bodies to the Lord, to be employed in this great and glorious enterprise. And shall we deem it too great a sacrifice, to give for their support, a part of the earthly treasures which the beneficent hand of a holy Providence hath kindly bestowed on us?

Think of the sacrifices which their parents and other friends have made. Who that is, at all, acquainted with the tender sensibilities of parental fondness? who that has ever experienced the anguish of a long and distant separation from beloved friends? who that has ever been afflicted by the removal of affectionate and beloved children, with no prospect of meeting them again on this side of the grave?—but must acknowledge that the sacrifices of those parents and friends are of no ordinary kind? Do you know, my brethren, what are the feelings and sentiments of pious parents when called to give up their dear children to the missionary cause? I will tell you: and I will tell you in the language of the fond parents of that beloved Physician. With heart-felt, but trembling and agitated acquiescence in the divine will, they said to me, "God calls, and we cannot, we dare not withhold our son." I will tell you again: and I will tell you in the words of a venerable Father, who, if I do not mistake, resides in the county of Saratoga, in this State. He gave up three amiable and pious children, two sons and a daughter, to be employed in the mis-

sionary field among the western Indians. When the younger son was about to leave him, he was asked, What were his own feelings on the occasion? To which he nobly replied, "I would hereby, and I do hereby, give my most cordial and hearty approbation to his joining in the missionary cause. My children are near and dear to me. But I trust I feel as though I received them from God, and have given them back to him in the holy ordinance of baptism; and I am willing to devote them to him for the service of the poor heathen, if they can be of any service. Had I a hundred sons and daughters, I should not think the sacrifice too great to devote them, for the salvation of one poor heathen. A better life than the life of man has been laid down for them. Shall I withhold a son, or a daughter, if God calls them, and they can be of any service? God forbid. Take them, therefore, dear Saviour; take them, my Lord and my God. O take them ye servants of the most high God, ye agents for God, in behalf of the suffering benighted Pagans; send them whosoever your wisdom and prudence may dictate."

These sentiments I do greatly admire and venerate. They possess an exceedingly elevated character. They are purely christian. They are evidently the effusions of a heart, fraught with supreme and ardent love to God; and with pure and disinterested benevolence to men. These are the sentiments which ought to govern all men, on all occasions. These are the sentiments by which we ought to be actuated, this evening, while contributing to the missionary fund. If pious parents dare not withhold their dear children when God calls them into the missionary field, shall we dare to withhold pecuniary assistance, when it is necessary for their support, and when God so manifestly calls for it?

To devote a hundred sons and daughters to the missionary cause, would not be too great a sacrifice for the salvation of one poor heathen, said the venerable christian, the pious Mr. Williams; and he said correctly. How immensely valuable is the immortal soul of man! Any one of the poor heathen, if saved, is capable of enjoying, and will enjoy, a thousand times more happiness than all men on earth, and all men and all angels in Heaven have ever enjoyed; and still his happiness will only be begun. But, if left to perish for ever, he is capable of enduring, and will endure, a thousand times more misery than all men on earth, and all men and devils in hell, have ever endured; and still his misery will only be begun. O how infinitely valuable is the immortal soul of man! And yet there are on the earth, at this moment, it is believed, six hundred millions of such souls, shrouded in all the moral darkness of pagan superstition. The arch-deceiver who enslaved them, still holds them in his deadly grasp. O how unutterably important is the missionary cause! Feel its infinite importance, dear brethren. Let your most fervent supplications daily ascend to God for the success of missionary establishments, and for the conversion of the pagan world. To this great and glorious work cheerfully devote your sons, and your daughters, and yourselves too, if God our Saviour should demand the sacrifice. To this great and glorious work cheerfully devote your silver and your gold. Pour your earthly riches into the Lord's treasury. Give "good measure, pressed down, and running over." And, thus giving, exclaim, with holy sincerity of heart, "Take them, dear Saviour. Take them, my Lord and my God. O take them, ye servants of the most high God, ye agents for God, in behalf of the suffering benighted pagans."

The letter of Instructions to the Mission Family, embracing eight distinct topics, was published in our last. We now insert the General Commission, and the talk to the Indian Chiefs.

DOCUMENTS DELIVERED, BY THE BOARD, TO THE GREAT OSAGE MISSION.

General Commission.

Know all men by these presents, that the Board of Managers of the United Foreign Missionary Society, at their sessions in the city of New-York, have appointed, and do hereby appoint, the following persons as a Mission Family for the Great Osage Indians, commonly styled the Osages of the Missouri, viz.—

Rev. Nathaniel B. Dodge, Minister of the Gospel, Superintendent.

Rev. Benton Pixley, Minister of the Gospel, Assistant.

Rev. William B. Montgomery, Minister of the Gospel and Teacher.

William N. Belcher, Physician and Surgeon.

Daniel H. Austin,

Samuel Newton,

Samuel B. Bright,

Otis Sprague,

Amasa Jones,

John Seeley,

Mrs. Sally Dodge,

Mrs. Lucia Pixley,

Mrs. Jane Montgomery,

Mrs. Lydia Austin,

Mrs. Betsey Newton,

Mrs. Emeline Belcher,

Mrs. Catharine H. Sprague,

Mrs. Roxana Jones,

Mrs. Mary H. Seeley,

Mrs. Charlotte Bright,

Miss Susan Comstock,

Miss Harriet Woolley,

Miss Mary Weller,

Miss Mary Etris,

Miss Eliza Howell,

Farmers, Mechanics, & Teachers.
Teachers, Housekeepers, Seamstresses, &c.

Together with the seven children of Mr. and Mrs. Dodge, the five children of Mr. and Mrs. Austin, the two children of Mr. and Mrs. Newton, one child of Mr. and Mrs. Pixley, and one child of Mr. Bright.

Be it also known, that the Managers of the United Foreign Missionary Society, placing the highest confidence in the integrity, judgment, and discretion of the aforesaid Superintendent and As-

sistant, do hereby authorize them to procure and purchase such materials and labour, as will be necessary to erect and finish a Mission house and out-buildings, for the accommodation of the Mission family; and also such provisions and other articles as may be needed for the subsistence, support, and comfort of said family.

Be it also known, that all drafts, drawn upon the Treasurer of this Society, for the objects above mentioned, by the said Superintendent and Assistant, shall be duly honoured and paid.

And the said Superintendent and Assistant, and all the Members of the said Mission Family, are hereby most affectionately recommended to the confidence, and the kind and friendly attention of the agents and officers of government; of the inhabitants of the cities, towns and country through which they may pass; and of the chiefs, counselors, warriors, and people of the Great Osage Nation.

Signed, by order of the Board of Managers.

New-York, March 7, 1821.

TALK

To the principal Chiefs, Counsellors, and Warriors of the Great Osages of the Missouri, from the Managers of the United Foreign Missionary Society at New-York.

BROTHERS,

We have heard your call for help from the western woods, and we are now ready to answer it. We heard it first from your friend, Thomas L. McKenny, Superintendent of Indian Trade, at Washington. He wrote to us that you had kept your promises to the government; and that you wished for the establishment of schools among your people.

Brothers,—We love the Superintendent of Indian Trade, because he does all in his power to promote the interests of Red men. Our hearts were glad when

we read his letter, and we immediately sent one of our Chief Counsellors, to meet your Chief, your Counsellor, and principal Warrior, to ascertain your wants, and to tell you what we were willing to do to relieve them.

Brothers,—Our Counsellor told your Chief, that we were willing to send a family of good men and women to live among you; to teach you to know the will of the Great Spirit; to establish schools for the instruction of your children in reading, writing, and arithmetic; to instruct your young men in the knowledge of the useful arts, and your women in the various branches of good house keeping.

Brothers,—Our Counsellor told you that we wished you to be kind to the family we should send you; to set apart a portion of your land for their use; to encourage them by sending your children to the school they should establish; and helping them to maintain good rules for their government; and we were rejoiced to hear, when he returned to us, that your Chief accepted his proposal; that in your name, and on your behalf, he offered to mark out as much land as the family should want; that he wished the family to come soon to your country; and that all this was done with the approbation of the Counsellor and Warrior.

Brothers,—The time to fulfil these engagements has now come. The family you now see before you, is the one we promised to send you. At our invitation they have come together from different parts of our land, that they might go to you, and endeavour to do good to your bodies and your souls in this world, and in the world to come.

Brothers,—Our brothers, Nathaniel B. Dodge, Benton Pixley, and William B. Montgomery, are ready to instruct you in the knowledge of God, the great and good Spirit, and to explain to you the meaning of that beloved speech which he has condescended to give us in the Bible. Our brother, William N. Belcher, will, by his advice and his medicines, endeavour to preserve the health of your people. Our brothers, Daniel H. Austin,

John Seely, Otis Sprague, Samuel Newton, Samuel B. Bright, and Amasa Jones, will teach you to build houses, in which your families may live; to make ploughs, axes, and other implements, by which you may clear and cultivate your lands.

Our brothers and sisters will teach you and your children to read, write, and number, so that you may do your business without being deceived; and our sisters, Sally Dodge, Lucia Pixley, Emeline Belcher, Lydia Austin, Betsey Newton, Jane Montgomery, Catharine H. Sprague, Roxana Jones, Mary H. Seeley, Charlotte Bright, Susan Comstock, Harriet Woolley, Eliza Howell, Mary Weller, and Mary Etris, will teach you to spin and weave, to knit and sew, that you may know how to make your own clothes; and to make your own bread, butter, and cheese, for provisions.

Brothers,—We now expect you to point out a place for them on your lands, where they will build houses for their accommodation, and schools for the education of your children. Let it be a healthy spot. Let it be high ground, where they will have a free circulation of air. Let it be good ground, to raise produce for the support of the family. Let it be near some navigable stream, where they may easily get what we shall send to them from this part of the country. We love our dear brothers and sisters whom we have sent to you; therefore, do we wish you to place them in a situation in which they may be comfortable.

Brothers,—Our dear brethren and sisters, whom you see, are far from home. They have left father and mother, sister and brother, houses and lands, for Christ's sake and the Gospel's, that they may lead you to civilization; that they may bring you to the knowledge and love of the truth, as it is in Jesus. They have, you see, made great sacrifices, that they might endeavour to do you good. Be kind to them; love them; protect them; listen to their counsels; help them to put up their houses; send your children to their school, and encourage them in all their endeavours to promote the temporal and eternal welfare of your nation.

Brothers,—We have confidence in you:

if we had not, we would not have sent our dear brothers and sisters to live among you. We are your friends. We expect to gain nothing in this world for all we desire to do for you; we look for our reward in heaven, from God, the good Spirit. To that God do we commit you, and the dear brethren and sisters we

have sent to you, praying that their labours may prove a blessing to you; that the chain of friendship, by which we are now united, may become stronger and brighter; and that we all may become partakers of that grace which reigns through righteousness unto eternal life, by Jesus Christ our Lord.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

IN the *Missionary Herald* of the present Month, the Journals of the Cherokee Mission at Brainerd, and of the Choctaw Mission at Elliot, are brought down, the former to the 8th of Nov. and the latter to the 13th of July. The most interesting parts of these Journals will be found below. The account of the rapid advances of the Cherokees in civilization, will be highly gratifying to our readers, and to the friends and patrons of Indian Missions throughout the United States. "They have divided their country," says the Brainerd Journal, "into eight districts, or Counties; laid a tax on the people to build a Courthouse in each of these Counties; and appointed four circuit judges. They are rapidly adopting the laws and manners of the Whites. They appear to advance in civilization, just in proportion to their knowledge of the Gospel. It therefore becomes all, who desire the civilization of the Indians, to do what they can to send the Gospel among them."

CHEROKEE MISSION.

September 4, 1820. Received \$32 from the Bardstown Baptist Missionary Society, (Kentucky,) remitted to us through the agency of the Rev. Mr. Eagleton. We feel thankful that our brethren, from different parts of the country, are affording us such seasonable aid. And we are the more thankful, as we have reason to believe we have the prayers of those Societies and individuals, who are assisting in the pecuniary concerns of this institution.

16. Brother Chamberlain went to Mr. Hicks's to spend the Sabbath. We formerly had an appointment there, once in two weeks; but since brother Butrick left us we have not been able to go thither, oftener than once in four weeks; and some of our stations for preaching we have been obliged to abandon altogether.

17. Brother C. returned, having had a pleasant meeting with that dear people. Some in that neighbourhood appear to rejoice in the blessings of the Gospel.

20. A Cherokee woman called, and left two girls in the school. They were unwilling to stay. They clung fast to their mother, who, seeing she could not well get rid of them, desired Mrs. Hoyt to take them away out of sight. The children screamed and cried very much; but the mother put on the fortitude to leave them in that situation.

22. Sister Ann returned from Creek Path, accompanied by Susan Brown, a sister of Catharine. She has lately obtained a hope in Christ. God grant that she may adorn her profession as her sister has done. Sister Ann informs us, that the work of grace appears to be going on at Creek Path. She also informs us, that she saw our dear little Lydia on her way to the Osages. Lydia told her she wished she could write to her father and mother. Sister A. told her, she would write for her, if she could tell what she wanted to say. She appeared pleased with this, and began, but was able to say only a few words, before she became so much affected, that she could

not proceed. She said, she wanted her father and mother to come to the Osage country and take her.

Letter from Creek Path.

Oct. 12. O how sweet it is to meet with Christian friends in a heathen land. Our hearts were made to rejoice by the arrival of our dear brothers Butrick, John Brown, sen. John Brown, jun. his wife, and sister Catharine.

13. Meeting for business. A letter was received from the chiefs at Creek Path, handed by John Brown, sen. Its contents were as follows :

" Friends and brothers,

" We are glad to inform you, that we are well pleased with Mr. Butrick, who has come forward as a teacher to instruct our people. We believe he does discharge his duty ; and we hope his coming will be of great advantage to our people. Our wish is, that you may prosper throughout our nation, in your laudable undertaking. It is out of our power to see you, in any short time, on account of the National Council, and other business we are obliged to attend at this time. It is our wish the school should continue at this place. Mr. John Brown, sen. will deliver this, who will present you our hands in friendship. We hope we shall see each other before long. We are glad to see our children advancing so well. We conclude with our best respects

" WAT-SAU-SEY, Bear-meal, Speaker."

Resolved, That Mr. Chamberlain be directed to answer the above letter.

15. Had a precious season in commemorating the death of our blessed Immanuel. O how merciful is our heavenly Father, in furnishing such a table in the wilderness.

16. Were disappointed in not seeing any of the examining Committee; but had the pleasure of meeting several of our Cherokee friends. We proceeded to examine the schools. All, who were present, expressed the highest satisfaction in the improvement of the children. One of the little girls got very badly burnt. Her clothes caught fire, and nearly consumed on her back. We are

thankful that both her parents were here, and that the burn was not so bad as to prevent their carrying her home with safety.

17. Brother Hall arrived. The school under his care is doing well. About thirty-six attend constantly, and make good improvement.

Regulations of the Schools, &c.

Meeting for business: *Resolved,* That the principal teachers of the schools at this place have charge of all the clothing, books, &c. sent out for the use of the mission ; that all applications for any of the said articles, by any member of the mission family, either at Brainerd, or any of the local schools, be made to one of them ; that they keep an accurate account of all articles given out, in a book reserved solely for that purpose ; and that a copy of the account of articles sold, or given out, to any member, of the mission family, or to the local schools, be given to the Treasurer of this Mission to go up to the Treasurer of the Board, with our regular account.

Resolved, That at each general meeting, the teachers of the local schools shall report the whole and average number of scholars at their several schools, their classes and improvement from the time of the last general meeting ; and that the same be entered by the Secretary in a book kept for that purpose. Also, that each teacher report, at the same time, the general state and prospects of religion and civilization at his station.

Resolved, that our general meetings be held semi-annually, viz. on the Saturdays after the second Wednesdays of October and April, and that the order of said meetings shall be as follows :

1st. Preparatory lecture on Saturday. 2d. Sermon and communion on the Sabbath. 3d. Examination of the schools in this place on Monday. 4th. Meeting for business conducted as follows: First ; read all communications, relative to the concerns of the missions, from the Cor. Secretary and Treasurer of the Board, which may have been received since the last general meeting, and all resolutions passed in the meetings for business at

Brainerd. Secondly: The teachers of the local schools make their reports. Thirdly: The business of each local school, in alphabetical order. Fourthly: General business of the mission.

18. Our dear brothers and sisters from Creek Path left us to return. We have had a delightful season with them, and parting was painful. How delightful will be the time when all the children of God shall meet in their Father's kingdom to part no more!

20. We have just heard of the death of our dear sister Crutchfield, at Spring-place. She was the first fruit which the Lord granted to our dear father and mother Gambold, and she is the first which He has taken to Himself.

Advances of the Cherokees in civilization.

Nov. 1. Brother Chamberlain returned from the council. At the council he took lodgings at Maj. Ridge's, where he had an opportunity of preaching to a large number of our Cherokee brethren. The Ridge says, he can never be thankful enough to the missionaries for providing a way for his son to receive an education. He says, he wishes him to stay at Cornwall until he gets a great education; and he hopes the Lord will give him a good heart, so that when he comes home, he may be very useful to his nation.

The Council have made a law to compel parents to keep their children at school, when once entered, until they have finished their education, or to pay all expense for clothing, board, and tuition. They have also given the superintendents of each mission authority to take out of their schools such children, as they shall think proper, and, with the consent of their parents, put them to such trades as are attached to their missions; and when such children have learned a trade, they are to be furnished with a set of tools at the expense of the nation.

They have also divided their country into eight districts or counties; laid a tax on the people to build a court-house, in each of these counties; and appointed four circuit judges. The Cherokees are rapidly adopting the laws and manners of

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the whites. They appear to advance in civilization, just in proportion to their knowledge of the Gospel. It therefore becomes all, who desire the civilization of the Indians, to do what they can to send the Gospel among them.

Brother Chamberlain, after leaving the Council, went to Taloney, where he spent the Sabbath. The people there were very attentive to preaching; some shed tears; one black man appeared to be a subject of pungent conviction. Most of the children of the school attended meeting. They were very neatly clad. They appear to be very intelligent, and we hope some will be raised up there to be ornaments to their nation.

4. Brother John Arch returned from a visit to his father's. During his absence he has attended a meeting of the Presbytery and Missionary Society of North Carolina. He had an opportunity of sitting down at the table of our Lord, with above five hundred brethren. The good people there gave him clothing of the value of more than \$50; and made him a member for life of the Missionary Society.

18. Brother Chamberlain's little daughter got to some arsenic, which was mixed with butter for the purpose of destroying rats. We know not how much she had eaten; but have reason to think that the quantity was considerable. It produced a burning thirst; and she had one severe spasm. We administered a large quantity of sweet oil, which, in a few minutes, counteracted the effects of the poison. After this, we gave her antimonial wine, which operated as an emetic. But we have no doubt it was the sweet oil, which, under God, saved the child's life. It might be well if this remedy for poison were more generally known.

We have now eleven boys and six girls in the school, supported in whole, or in part, by different associations. All these are promising children, and may hereafter, by a divine blessing, do honour to the societies and individuals by whom they are now supported.

We should have mentioned in our journal of Feb. last, that Dr. Joseph C. Strong of Knoxville, Ten. very generously

ly vaccinated a large number of our children; and gave instructions for vaccinating the remainder, should the operation be successful in these, by which means the whole school have received that sure preventive of the small pox.

CHOCTAW MISSION.

Opening of a Road, 60 miles.

June 10, 1820. The men, who have been opening the road, returned in good health. Waggon can now come from the Pigeon Roost to Elliot without difficulty. This road has cost us about 65 days' labour, besides what was done by Capt. Folsom. Brother Fisk returned to-day.

13. Meeting for business. *Resolved*, that Mr. Jewell collect the remainder of the cattle subscribed last August, for the benefit of the school; and that a joint letter be forwarded to the Board, as soon as circumstances will admit.

14. A four-horse-waggon arrived at Elliot; the first, which was ever in this part of the country. It came from Tennessee, by the way of the Pigeon Roost and the new cut road, and brought for a merchant in this place about 2,000 yards of homespun cotton cloth, an article much needed by the natives. Some of them manufacture considerable cloth; but there is by no means a supply made for the inhabitants.

Judgment of a Tennessee Waggoner.

17. The person, who brought the cloth, has been with us two days, for the purpose of getting the waggon repaired at our shop. When the brethren Kingsbury and Williams were on their way to Yalobusha, in 1818, they had an interview with the same man. He had for many years been acquainted with the Indians, and had not the least confidence in our undertaking. But now, after observing minutely for two days the conduct and improvement of the scholars, he could not forbear letting us know the change of his opinion on this subject. He is now as much surprised at the results, as he was at us in the first instance, for under-

taking the work. He made presents to the children, in small articles, to the amount of about 15 dollars.

Bad example of White Traders.

18. There are several white men in the neighbourhood, who have come to trade with the natives in cattle, &c. They show no regard for the Sabbath, or religious instruction. Their example and conversation have great influence with the natives. How long shall those who are educated in Christian lands, bring scandal upon that holy name, by which they are called.

19. A part of our supplies, which could not be brought in our own boat, were about the last of May put on board a boat bound for this place. The owner arrived at Elliot to-day, having left the boat a considerable distance below; there being not sufficient water to bring it up.

Violent Thunder Storm.

This evening experienced a violent thunder storm, attended by one of those destructive winds, which so often desolate this country. Its effects, however, were comparatively harmless, when estimated by those, which have been frequently experienced. Several large trees were prostrated near the house, and considerable damage was done to the corn. It came on very suddenly. The family were abroad in different directions; but through the kind providence of God, no one was injured, though some were nearly surrounded by the falling trees. The occasion furnished a good opportunity for impressing the minds of our children with the idea of the mighty power of God.

Visit of Messrs. Stewart and Humphreys.

25. Mr. Thomas C. Stewart and Mr. David Humphreys, licensed preachers, visited us to-day. They are agents from the Missionary Society of the Synod of Georgia and South Carolina, to explore the Indian tribes in the southwestern part of the United States. They have obtained leave of the Chickasaws to establish a school and mission in that tribe. We were refreshed by their labours of

love, as they arrived in season to preach for us on both parts of the day. This is a dry and thirsty land, where there is no water. Oh that the Lord would pour upon us the influences of his Holy Spirit.

Arrival of Messrs. Howes and Dyer.

July 1. Were rejoiced to-day, by the arrival of Mr. Zechariah Howes and Mr. Anson Dyer, in good health. They had a long passage on the river, but were kindly preserved amidst many dangers. Mr. Wood was taken sick about 120 miles from Elliott; and, with his wife, remained behind. Brother Williams went to their assistance. We have long expected these brethren, and are greatly strengthened by their arrival.

Sabbath 2. Had public worship as usual. We greatly need another missionary. If the Prudential Committee and Christian public knew our situation in this respect, they would heartily pity us. We are not weary of the work; but we exceedingly need some person, who can have leisure to attend to our spiritual concerns, and to the souls of the dear people around us.

Difficulties of Missionary Labour.

5. Sent our herdsman and a boy to assist brother Jewell in collecting and

driving cattle. There are now three brethren, two boys, a hired man, and seven horses, gone from Elliott on necessary business. Another brother ought, if possible, to go in a few days to the new establishment. People who live in a civilized land, where supplies can be obtained within a few miles;—where they have the advantages of good roads and accommodations while on journeys; and where business can be conveniently transacted through the medium of post-offices,—can have little idea of the difficulty and labour attending the transactions of extensive business in the midst of the wilderness. Our supplies must be obtained, money procured, remittances made, help hired, and almost all business performed at a distance of from 100 to 1,500 miles from Elliott; while our letters are lodged at post-offices 75, 100, and 150 miles distant.

12. Mr. Howes has for several days been quite indisposed. Had a high fever to-day, which left him very feeble.

13. A great rain last night, which continued through most of the day. This will raise the river sufficiently for the boat to ascend with the supplies for the mission. As it respects many things the Lord is smiling upon us through the dark clouds of his Providence.

Foreign Intelligence.

BAPTIST BOARD OF FOREIGN MISSIONS.

MISSION TO BURMAH.

IN our last number, we commenced the interesting journal of the Rev. Messrs. Judson and Colman, on their visit to Ava, the capital of the Burman Empire. This visit, as we then stated, was undertaken with the hope of obtaining permission of the Emperor, to promulgate the Christian system in his dominions, without farther opposition from the Agents of the government. The part of the journal already published, embraces the passage of the Missionaries to Ava, their unsuccessful interview with the Emperor, conversation with his minister of state, and an illustration of the persecuting spirit of the Burmans. We shall now finish the narrative, exhibiting the difficulty experienced in obtaining their passports, their departure from Ava, and a number of interviews with the Burman converts, after their return to Rangoon.

Difficulties in obtaining a passport.

Feb. 1st.—Went to Mya-day-men, and applied for a passport to Rangoon. He appeared willing to oblige us; but said we must make formal application to Moungh Zah.

Feb. 2d.—Went to various places, and made various inquiries and applications for a passport. Ascertained, that it was absolutely necessary, in our case, to procure a special one from the high court of the empire.

Feb. 3d.—Sent our head man, and some of our people, with a petition to Moungh Zah. After they had gone off, we called on Mr. G. He informed us that the tract had been presented to Moungh Zah, and read in his presence. After listening to the whole of it, instead of throwing it down, or even returning it, he committed it to one of his people to keep, saying to Mr. G. "The doctrines and commands are very good; but it will be a long time, before Burmans can be convinced that there is a God and Saviour." After this interview with Moungh Zah, Mr. G. was summoned before the Emperor. His majesty among other things, inquired about the foreign teachers. Mr. G. told him our country, our character, and our object. The emperor observed that the Portuguese priest had told him very different things, particularly that we were a sect of Zandeas, (a race very obnoxious to former emperors.) Mr. G. endeavoured to vindicate our character; but the emperor appeared quite averse to hearing any thing in our favour. What, said he, laughing, they have come, presuming to convert us to their religion. Let them leave our capital. We have no desire to receive their instructions. Perhaps they may find some of their countrymen in Rangoon, who may be willing to listen to them.

Mr. G. now advised us to obtain a royal order protecting us personally from molestation, while we should remain in the country, otherwise, said he, as it will be notorious that you have solicited royal patronage, and been refused, you will lie at the mercy of every ill-disposed person.

This suggestion of Mr. G. occupied our thoughts the rest of the day. We

finally concluded, that as such an order would cost several hundred ticals, we would prefer trusting in the Lord, to keep us and our poor disciples.

At night, our people returned. They had found Moungh Zah, and presented the petition for a passport, to which he made no other reply, but "Come to-morrow."

Feb. 4th.—Sent the people early in the morning, with a handsome present to Moungh Zah. They returned late at night. He accepted the present, and assured them, he would do our business to-morrow.

Feb. 5th.—Sent the people as usual, our trusty Moungh Nau accompanying them, with a quantity of silver. This did the business. Late in the evening, I had the pleasure of taking into my hand the pointed palm-leaf. It has cost us the value of thirty dollars.

Departure from Ava.

Feb. 6th.—Pushed off from the beach of O-ding-mau. I could moralize half an hour on the apt resemblance, the beautiful congruity between the desolate state of our feelings and the sandy barren surface of this miserable beach. But "tis idle all." Let the beach and our sorrow go together. Something better will turn up to-morrow.

Feb. 12th.—Reached Pyee, 230 miles from Ava; our descent on the river being, of course, much more rapid than our ascent. Here, to our great surprise, we met with the teacher, Moungh Shwa Guong. He had come up from Rangoon, a few days ago, to visit an old acquaintance, who was dangerously ill; expects to return shortly—We stated to him all our adventures at court, the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ, and wound off with the story of the iron mall. He appeared to be less affected and intimidated by the relation, than we could have expected. Indeed, his language was rather too high for the occasion. I therefore told him that it was not for him that we were concerned, but for those who had become disciples of Christ. When they were accused and persecuted, they could not

worship at the pagodas, or recant before the Mungen teacher. He felt the force of the reflection, and tried to explain his past conduct. Say nothing, said I; one thing you know to be true, that, when formerly accused, if you had not, in some way or other, satisfied the mind of the Mungen teacher, your life would not now be remaining in your body. Then said he, if I must die, I shall die in a good cause. I know it is the cause of truth. He then repeated, with considerable emphasis, the most prominent points of his present faith, as follows—*"I believe in the Eternal God, in his son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God."* Perhaps, continued he, you may not remember that during one of my last visits, you told me that I was trusting in my own understanding, rather than the divine word. From that time I have seen my error, and endeavoured to renounce it. You explained to me also the evil of worshipping at pagodas, though I told you, that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution, but I walk up one side of the pagoda, and walk down the other. Now you say, that I am not a disciple. "What lack I yet?" I was now satisfied that he had made a little advance, since our last interview, which required a corresponding advance on my side. I replied, therefore, Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which requires you to be baptized, though in the face of persecution and death. Consider the words of Jesus, just before he returned to heaven, "He that believeth and is baptized, shall be saved." He received this communication in profound silence, and with that air, which I have observed to come upon him, when he takes a thing into serious consideration. Soon after, I hinted our intention of leaving Rangoon, since the emperor had vir-

tually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently roused him, and showed us that we had more interest in his heart than we thought. "Say not so," said he, "there are some who will investigate, notwithstanding; and rather than have you quit Rangoon, I will go myself to the Mungen teacher, and have a public dispute. I know I can silence him. I know the truth is on my side." Ah, said I, you may have a tongue to silence him, but he has a pair of fetters and an iron mall to tame you. Remember that. This was the substance of our conversation, though much more prolix; and he left us about nine o'clock at night.

This interview furnished matter for conversation till past midnight, and kept us awake much of the remainder of the night. Perhaps on arriving in Rangoon, we shall find the disciples firm, and some others seriously inquiring. Perhaps we shall discover some appearances of a movement of the divine Spirit. Perhaps the Lord Jesus has a few chosen ones, whom he intends to call in, under the most unpropitious and forbidding circumstances. Perhaps he intends to show, that it is not by might, nor by power, but by his Spirit. In a word, perhaps in the last extremity, God will help us. Ought we, then, hastily to forsake the place? Ought we to desert those of the disciples that we cannot take with us, and some others, for whom perhaps Christ died, in such an interesting crisis of their fate? Would it be rashness to endeavour to trust in God, and maintain the post, though disallowed by government, and exposed to persecution? But again, can we bear to see our dear disciples in prison, in fetters, under torture? Can we stand by them, and encourage them to bear patiently the rage of their persecutors? Are we willing to participate with them?—Though the spirit may be sometimes almost willing, is not the flesh too weak?

Pondering on such topics as these, a little ray of hope seemed to shine out of the darkness of our despair. But it was not like the soft beam of the moon, which

kindly shines on the path of the benighted pilgrim, and guides him to a place of shelter. It was rather like the angry gleam of lightning, which, while, for a moment it illumines the landscape around, discloses the black magazines of heaven's artillery and threatens death to the unwary gazer.

Feb. 18th.—Arrived in Rangoon.

Interesting conversations with the Burman converts.

Feb. 20th. Lord's Day.—In the evening, I called the three disciples together, and gave them a connected account of the affair at Ava, that they might have a full understanding of the dangers of their present condition, and the reasons of our intended departure from Rangoon. We expected, that after being destitute of all the means of grace for some time, and after seeing their teachers driven away from the presence of their monarch in disgrace, they would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. We thought, that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed. They all to a man, appeared immovably the same, yea, rather advanced in zeal and energy. They vied with each other, in trying to explain away difficulties, and to convince us, that the cause was not yet quite desperate. But whither are the teachers going? was, of course, an anxious inquiry. We told them, that it was our intention never to desert Burmah; but that since the emperor had refused to tolerate our religion, we thought it necessary to leave, for a time, those parts of the empire which are immediately under his dominion; that there is a tract of country, lying between Bengal and Arrakan, which, though under the government of Bengal, is chiefly inhabited by Arrakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component part of the present Burman empire; that formerly a teacher from Bengal (De Bruyn) lived at Chittagong, the principal town in that district, and baptized several converts, who, at his death, were left destitute of all instruction to the present

time; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon. We then asked them severally what they would do.—Moung Nau had previously told us, that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. As for me, said Moung Thablah, I go where preaching is to be had. Moung Bya was silent and thoughtful. At last he said, that as no Burman woman is allowed to leave the country, he could not, on account of his wife, follow the teachers; but, (continued he, with some pathos,) if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them.

Feb. 24th.—We have spent three or four days in inquiring about Chittagong, and the prospect of getting a passage directly thither, or by the way of Bengal.

This evening, Moung Bya came up with his brother-in-law, Moung Myat-yah, who has lived in our yard several months, and formerly attended worship in the zayat. I have come, said Moung Bya, to petition that you will not leave Rangoon at present. I think, replied I, that it is useless to remain under present circumstances. We cannot open the zayat; we cannot have public worship; no Burman dare to examine this religion; and if none examine, none can be expected to embrace it. "Teacher," said he, "my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should

leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion.—What can I do?" Mounng Nau came in, and expressed himself in a similar way. He thought, that several would yet become disciples, in spite of all opposition, and that it was best for us to stay a while. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would, therefore, re-consider the matter.

Feb. 26th.—Mounng Swa-boo, a sedate and pleasant man, who came to live in our yard, just before we went to Ava, accompanied Mounng Myat-yah to the usual evening worship. When we were about breaking up, Mounng Thahlah began conversation, by saying, "Teacher, your intention of going away, has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered, that this work is not yours or ours, but the work of God. If he give light, the religion will spread. Nothing can impede it." After conversing some time, I found that Mounng Louk, another inhabitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. Mounng Bya now began to be in earnest, his arm was elevated, and his eyes brightened. "Let us all," said he, "make an effort. As for me, I will pray. Only leave a little church of ten, with a teacher set over them, and I shall be fully satisfied."—Mounng Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ.—None of them, however, were willing to admit, that, as yet, he believed any thing.

We felt that it was impossible for us *all* to leave these people, in these interesting circumstances; and, at the same time, we felt it very important that Chit-

tagong should not be neglected. Under these circumstances, we came to the conclusion, that brother Colman should proceed immediately to Chittagong, collect the Arrakanese converts, and form a station, to which new missionaries from the Board may at first repair, and to which I may ultimately flee, with those of the disciples that can leave the country, when we find that persecution is so violent, as to suppress all further inquiry, and render it useless and rash to remain; that I should remain in Rangoon, until the state of things becomes thus desperate, and then endeavour to join brother C. in Chittagong; but that, if contrary to our expectation, the Rangoon station should after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C. after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon.

Feb. 27th. Lord's Day.—Had private worship in the zayat—the front doors closed—none present but the disciples and inquirers.

Feb. 28th.—A visit from Mounng Shwa Gnong. He had considered (he said) my last words, that one must believe, and be baptized, in order to be a full disciple; it was his desire to be such; and he wanted to know what outward rules, in particular, he must observe, in case he should become a professor. I told him, that the disciples of Christ, after baptism, were associated together; that they assembled every Lord's day for worship; and that, from time to time, they received the sacrament of bread and wine. I then warned him of the danger of self-deception, and of the persecution to which disciples were exposed in this country, and advised him to re-consider the matter most thoroughly, before he made a definite request for baptism.

After he had gone, Oo Yan came in—was disappointed in not finding Mounng Shwa Gnong, having agreed to meet him at the mission house. We had a long conversation on doctrinal points, in which he discovered a very acute, discriminating mind.

March 2d.—Another visit from Oo

Yan. Venture to indulge a little hope, that truth is beginning to operate on his mind.

March 5th Lord's Day.—Private worship, as last Lord's day. In the evening, received the sacrament of bread and wine. Mounḡ Nau was not present, having gone on a visit to Bau-lay, his native place.—Had a refreshing and happy season, with the two other disciples. Two of the inquirers were spectators.

March 8th—In the evening, had a very pleasant and instructive conference with the disciples and inquirers. Mounḡ Thah-lah appeared to great advantage.—Took the lead in explaining truth to the new ones, and quoted scripture with singular facility and aptness. He has most evidently very correct views of the doctrines of grace. Mounḡ Myat-yah appears to begin to discern the excellence of the Christian system, and to have some right feelings towards the Saviour.

March 10th.—Mounḡ Shwa Gnonḡ and Oo Yan have been with me several hours, but the interview has afforded very little encouragement. The former said but little on his own account,—appearing chiefly desirous of convincing and persuading his friend, that he might gain (as I secretly suspected) some companion of his own rank in life, before he embraced the new religion. The latter acted on the defensive, and spent all his time in raising objections. He was ready to admit, that the atheistic system of the Boodhists, was not tenable; but endeavoured to fortify himself on a middle system, between that and the Christian, the very system in which Mounḡ Shwa Guong formerly rested, and which, for distinction's sake, may be fitly termed the semi-atheistic. Its fundamental doctrine is that divine wisdom, not concentrated in any existing spirit or embodied in any form, but diffused throughout the universe and partaken in different degrees, by various intelligences, and in a very high degree by the Boodhs, is the true and only God. This poor system which is evidently guilty of suicide, Oo Yan made every possible effort to keep alive; but I really think, that, in his own mind, he felt the case to be hopeless. His mode of rea-

soning is however, soft, insinuating and acute; and so adroitly did he act his part, that Mounḡ Shwa Gnonḡ, with his strong arm, and I, with the strength of truth, were scarcely able to keep him down.

March 13th.—The teacher and Oo Yan, with two of their friends, came and spent several hours. The former staid later than the others, and attended evening worship. I asked whether there was any point in the Christian system, on which he had not obtained satisfaction. He replied that he was not yet satisfied as to the propriety of God's appointing one particular day in the week for assembling together, in distinction from all other days. I saw, at once, why he has always been so remiss in attending worship on the Lord's day; and I therefore proceeded to state the nature of positive commands, and their peculiar excellence, as the best test of obedience;—that it was evidently beneficial for the disciples of Christ to assemble sometimes; that God, in appointing that such an assembly should be held at least one day in seven, must be supposed to be guided by wisdom, infinitely transcending that of man;—that if the disciples of Christ are to meet once at least in seven days, it is evidently best to have the day of meeting designated, in order to secure their general union and concert;—and that the first day of the week had at least this claim to preference, that it is the day on which our Saviour rose from the dead. I descanted on these points to his apparent satisfaction; but let us see whether he will come next Lord's day.

Later in the evening, had an instructive conference with Mounḡ Myat-yah and Mounḡ Shwa-boo. They both appear to have obtained some of that light, which, like the dawn of morning, shineth more and more unto the perfect day.

March 15th.—Another visit from the teacher, accompanied with his wife and child. Again discussed the necessity of assembling on the Lord's day. Found that the sacraments of baptism and the supper are, in his mind, liable to similar objections. Forsook, therefore, all human reasoning, and rested the merits of the case on the bare authority of Christ,

"Ye are my friends, if ye do whatsoever I command you." Notwithstanding the remains of his deistical spirit, however I obtained, during this visit, more satisfactory evidence of his real conversion, than ever before. He said, that he knew nothing of an eternally existing God, before he met with me; that on hearing that doctrine, he instantly believed it; but that it was a long time, before he closed with Christ. Can you recollect the time, said I. Not precisely, he replied; but it was during a visit, when you discoursed concerning the Trinity, the divine sonship of Jesus, and the great sufferings which he, though truly God, endured for his disciples. He afterwards spoke, with much Christian feeling, on the preciousness of the last part of the sixth chapter of Matthew, which he heard me read, day before yesterday, at evening worship.

March 19th. Lord's Day.—Looked in vain for the teacher and his acquaintances.

March 21st.—Moung Thah-lah introduced one of his relations, by name Moung Shwa-ba, as desirous of considering the Christian religion. Spent an hour or two in conversing with him. He was afterwards present at evening worship, and staid to converse, after the rest had retired.

March 22d.—Another conversation with Moung Shwa-ba. He appears to be under deep religious impressions. His language and his looks evince an uncommon solemnity of spirit, an earnest desire to be saved from the wrath to come. After praying with him, I left him in company with Moung Thah-lah.

March 23d.—In the morning, Moung Thah-lah informed me, that he and his friend had sat up the greater part of the night, in the zayat, reading and conversing and praying. In the afternoon, Moung Shwa-ba came in himself. His expressions are very strong; but I have no reason to doubt his sincerity. It only seems strange to us, that a work of grace should be carried on so rapidly in the soul of an ignorant heathen. He presented a writing containing a statement of his faith, and an urgent request to be baptized next Lord's day.

March, 1821.

March 24th.—Spent all the evening with Moung Shwa-ba. Feel satisfied that he has experienced a work of divine grace; but think it adviseable to defer his baptism till Sunday after next, in order to allow him full time to re-examine the religion and the foundation of his hopes.

March 26th. Lord's Day.—Three women present at worship—acquaintances of Moung Shwa Gngong. They have visited Mr. J. once or twice before. The principal of them renounced Gaudama, some years ago, and adopted the semi-atheist's system, but without obtaining any real satisfaction. Two years ago, she met with a copy of the tract, which gave her an idea of an eternally existing God; but she knew not whence the paper came. At length Moung Shwa Gngong told her, that he had found the true wisdom, and directed her to us. Her case appears very hopeful.

In the evening, after worship, had a protracted conversation with the disciples and inquirers, on account of brother Colman's intended departure to-morrow. Moung Shwa-ba appeared very well indeed. Moung Myat-yah said—"Set me down for a disciple. I have fully made up my mind in regard to this religion. I love Jesus Christ; but I am not yet quite ready for baptism. After we dismissed them, they went over to the zayat of their own accord, and held a prayer meeting.

And here I must close my journal. We have spent the last evening with our very dear brother and sister Colman. They expect to embark to-morrow morning. Our parting is mournful; for happy, uncommonly happy has been our past intercourse. Nothing, but a sense of duty, could force the present separation. We hope that it will be of short duration, and that we shall re-unite our labours in Chittagong or Rangoon.

On their departure, Mrs. Jadson and myself will again be left to our former "loneliness of lot." In this situation, we renewedly commend ourselves to the remembrance and the prayers of the Board.

Miscellanies.

REVIVAL OF RELIGION IN ROCKLAND COUNTY, NEW-YORK.

THE following letter, communicated for the American Missionary Register, was excluded from our last number, by want of room. It has since been read at a General Prayer Meeting in the Mariners' Church, and a copy of it has found its way into another publication.

*Hampstead, Rockland County,
February 14, 1821.*

My Dear Friend,

In compliance with your request, I embrace my first leisure moments to give you a brief account of the wonderful and glorious work of God among the people of my pastoral care in the church at Hampstead.

The Lord is indeed among us; appearing in his glory, to build up his kingdom. The stately steppings of Jehovah are seen in the midst of us, while his holy spirit is silently passing from house to house and almost from heart to heart, in his awakening, convincing, regenerating, and sanctifying influences. The mighty Redeemer of Zion has appeared in this section of his church, riding triumphantly in the chariot of salvation, erecting the standard of his cross, displaying gloriously the banner of his love, and the unsearchable riches of his grace, in delivering many precious souls from the bondage of sin and satan, and bringing them into the glorious liberty of the sons of God. A considerable number of the thoughtless and the careless have been made the hopeful subjects of this gracious work. *We have indeed seen strange things.* We have witnessed a most solemn and interesting scene!

This is the third revival we have witnessed and experienced since I have had the care of this church. In the year 1812, we enjoyed a blessed season of refreshing from the presence of the Lord. Of the fruits of that revival thirty-one hopeful converts were received into the church.

In the year 1817, we were again visited with a small shower of divine grace. Eleven were then added to the number, we trust, of those who shall be saved. Since which time, to the commencement

of the present glorious revival, vital godliness has been in a very languid state, a general inattention to religion, seemed predominant throughout the congregation.

But though the vision tarried awhile, yet, blessed be God, it is come, it is surely come, and hath shone forth in its glory. The revival, which we are still witnessing, began in the latter end of October last. In the midst of a few of the faithful, the sacred flame was kindled, and from thence it spread with such unparalleled rapidity from house to house, and from heart to heart, that in the course of a fortnight it pervaded the whole congregation. The sacred fire no sooner came down from the altar of God, than it spread and rose suddenly in a glorious flame; and so irresistible was its power, that we have seen it humble the pride, and melt the hearts of the most haughty and obdurate sinners, cause the stout-hearted to bow at the foot of King Jesus, and change the daring rebel to a faithful soldier of the cross.

During this precious season while the trophies of the cross were multiplying, the professing people of God were unusually engaged in furthering the work, and promoting the interests of the Redeemer's kingdom. They were animated and enlivened in their religious exercises; their faith was strong, their zeal was ardent, and they felt as if they had much to do. Several prayer-meetings were held every evening in different parts of the congregation, and I have been engaged almost every evening in preaching and exhorting during this season of revival. Our religious meetings were continually crowded with old and young, anxious to hear something concerning their souls and eternity. The scene was truly solemn and affecting, to behold such crowd-

ed audiences filling every room in the houses where they assembled themselves together for prayer and praise, some mourning under a deep and overwhelming sense of their sin and guilt, and others rejoicing in hope, with *a new song in their mouth, even praise unto God*. After the religious exercises of the evening were closed, the people seemed unwilling to retire, having such an insatiable thirst for the Gospel. We generally tarried an hour or two after the close of the meeting, singing hymns of praise, conversing with humble penitents, comforting the mourners, and warning the impenitent of their danger. Our meetings were generally solemn and melting seasons.

Although the middle aged have not been wholly exempted from this great work, yet it has been principally confined to the younger class, and even children from twelve to fourteen years of age have been made the hopeful subjects of regenerating grace:—*Out of the mouth of babes God hath perfected his praise*. This is the greatest wonder I have witnessed among the various strange things we have seen. I had often read, and heard with the hearing of the ear, of the conversion of young children, but *now mine eyes have seen it*. Their convictions were comparatively short, though exceedingly pungent and distressing. These *lambs of the flock*, appear peculiarly zealous, and engaged in the cause of religion, in promoting its interests, in using their endeavours with their young companions to bring them to a sense of their danger, and to persuade them to go to Jesus, the Saviour of sinners. We have reason to believe, that their endeavours have been blessed to the conviction and conversion of several of their young companions. They also take an active part in our prayer meetings, and it is truly astonishing with what freedom, propriety and fervency they address the throne of grace. The prayers of these little ones have been the means of doing much good. Several have received their first impressions by hearing these children pray. Two of them, a few evenings after they had been received into the church, were heard conversing together, when one observed,

“Oh, how I wished, when my name was taken down on paper, that it might also be written in the book of life!”

On the 2d of November last, five new members were received in communion as the first fruits of this glorious harvest; and on the 21st of January succeeding, *seventy-nine* were admitted into the communion of the church, on giving hopeful evidences of a saving change of heart; the greater part of whom were young people, in the bloom of life. Twelve of the age of from twelve to sixteen years, and six of the number that were received into church fellowship, were baptized. Our communion Sabbath was a most solemn and affecting season. Such a day I never before witnessed. The house of God was thronged with anxious worshippers. Between twelve and fourteen hundred persons were supposed to be present. Every eye was fixed, and every countenance appeared solemn as eternity. Numbers of people, residing a distance beyond the bounds of my society, were led from curiosity to attend on the occasion, in order to hear and see the wondrous works of God. The joy we experienced on that memorable communion season, and the glow of christian affection which seemed to pervade the bosoms of the disciples of our Lord Jesus, made us realize the import of the apostle's expression, *heavenly places in Christ Jesus*.

Though the work has at present abated, in some degree, yet, blessed be God, there is yet a small *gleaning of grapes left in the vintage, as the shaking of an olive tree; two or three berries on the top of the uppermost boughs, four or five on the outmost branches*.

Of the happy effect which this revival has produced on our society, it is difficult to speak with sufficient approbation and praise. Jealousies, contentions, slandering, evil communications, profanation of the Sabbath, &c. have nearly disappeared from our society. No candid observer of the influence of such a gracious work on the hearts and lives of men, will question its tendency to promote the most perfect state of social order, peace and happiness. *Whatsoever things are honest, whatsoever*

things are pure, whatsoever things are lovely, and of good report, are now thought of and carefully practised.

This same shower of divine grace, which has thus watered us, has also abundantly watered the Presbyterian society intermixed with my congregation, under the pastoral care of the Rev. Samuel Pelton, who has received into his church, on two sacramental occasions, during this interval, about seventy hopeful converts.

After this work of grace had been in successful operation amongst us for some weeks, it began to extend its benign influence to a neighbouring congregation at Clarkstown, under the care of the Rev. Nicholas Lansing. Being requested on

monday last, (12th inst.) I assisted him in examining the members, when sixty-seven were admitted into the communion of the church, on satisfactory confession. The day following, eight more were received, and several more, who are seriously impressed, are expected to offer for church membership, on Saturday after next, the day of preparation service.

In these three churches, abovementioned, two hundred and twenty nine hopeful converts have already been received. A goodly number of spiritual sheaves, that have grown during this season of refreshing. Glory to God!

Yours, affectionately, &c.

JAMES D. DEMAREST.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY.

From May 10, 1820, to February 1, 1821.

	D. C.		
May, 1820.		Oct.—From the auxiliary Female Missionary Society of Warwick, Orange Co. semi-annual collection,	16 75
From a friend of missions by Mrs. Mumford,	4 00	From the Dauphin Missionary Society, Swatara Penn. by R. Ralston, Esq. Phila.	25 00
From Rev. Thomas Dewitt, Hopewell, N. Y. annual subscription,	3 00	From the Female Auxiliary Missionary Society, Leacock, Lancaster Co. Penn. by R. Ralston, Esq.	19 15
From Thomas Collins of Salem, N. Y. by Rev. Dr. Proudfit,	3 00	From R. Johnson, Warwick, Orange Co. Collection in the Rev. Mr. Janvier's Church at Pittsgrove, by R. Ralston, Esq.	7 50
June.—From the Presbyterian Church of Walnut Hills, to constitute their Pastor, the Rev. James Kemper, member for life, Sundry persons in the congregation of Silver Springs, Cumberland County, Penn.	30 00	From Mr. Z. Lewis, inclosed in a letter to him signed H. A. and appropriated by the donor to the Great Osage Mission,	20 00
Rev. Dr. John H. Rice, of Richmond, Virg. Auxiliary Society of Danville, Columbia Co. Pennsylvania,	22 00	From Mr. Z. Lewis, inclosed to him by the Rev. Mr. Freeman of Bridgetown, N. J. taken from the Mission box in his congregation,	15 00
Auxiliary Society of Derry, do. do.	23 25	Dec.—From the Rev. Dr. Richards, Newark, being a donation from the Hon. Elias Boudinot,	50 00
Auxiliary Society of Derry, do. do.	7 68	From the Rev. Dr. Richards, a donation from Mrs. C. B. Arden of Morris Town, N. J.	6 00
Female auxiliary Society of Muncy, do.	3 50	From the Rev. Dr. Richards, being the first fruits of a young Gentleman's labours in Newark,	4 00
Female Missionary Society of Buffalo, to constitute the Rev. Thomas Hood a member for life,	30 00	Collection taken up in the Reformed Dutch Church under the pastoral care of the Rev. Dr. Cannan, at Six-mile-run, N. J.	11 32
Female Missionary Society, Orange Co. N. Carolina, to constitute their pastor, Rev. Wm. Paisley, member for life,	30 00	From Egbert Benson, Esq. to constitute him a member for life,	30 00
Donation from do. by Mrs. Francis Paisley, Treasurer,	40 00	Collected by the Rev. Mr. Baldwin as agent	223 47
July.—James R. Christie to constitute him a member for life, by his father, Rev. J. T. Christie,	30 00	From A. Southerland, Cowper-Hill, N. C.	3 00
Collection in The Reformed Dutch Church in Kingston, N. Y.	22 31	From the Rev. Mr. Kerr, Alleghany Co. Penn. as a member for life,	30 00
Donation from Mr. Ebenezer Storer of the Tontine Coffee House,	5 00	From Mrs. Steel, of Bloomfield, Ontario Co.	3 00
Annual Subscription from Daniel Fanshaw, Aug.—(Given by a labouring man to the Rev. Abalom Peters of Vermont, by J. Bliss,	3 00	From the Society of Inquiry on Missions at the Theol. Seminary, Princeton, N. J.	15 00
Sept.—Donation from Sunday School No. 1 N. Y. under the Superintendence of Wm. S. Heyer and Miss Abby De Sprauagh,	5 00	From the Society for the Education of Heathen Youth in Princeton, New-Jersey,	5 00
Collections at the Monthly concert from Silas Pepoon, by the Rev. Dr. Milledoler,	5 00	From Master J. Van Antwerp, a donation,	50
From a person unknown, by the Rev. Dr. Spring,	3 50	From Miss Margaret Van Antwerp, do.	25
From the daily box of Elias and Alexander Schenck, of Newbrunswick, by the assistance of their father,	3 50		
From the Female Cent Society of Hanover, N. J. by the Rev. Dr. Spring,	7 50		
From the Male Missionary Society of Leacock, Pa. by R. Ralston, Esq.	10 50		

Total, 797 68

WILLIAM WILSON,
Treasurer.

Monies received by the Treasurer of the United Foreign Missionary Society, during the month of February, 1821.

Agents of the Society.	D. C.	
From the Rev. Mr. Baldwin, collected by him on his tour in New-Jersey, Orange county, N. Y. &c.	343 47	Collected in the congregation of Blooming Grove, Orange county, N. Y. per Samuel Moffat, Esq. 17 00
From the Rev. Mr. Rowan and the Rev. Mr. Strong, collected by them when Commissioners to visit the Tuscarora and Seneca Missionary stations,	250 00	Collected in the Rev. Dr. Romeyn's Church, N. Y. per Benj. Strong, Esq. treasurer, 136 00
From Mr. Otis Sprague, balance of monies collected in Boston, &c.	68 50	Collected by the ladies of Dr. Romeyn's Church, and handed over by their pastor, the Rev. Dr. Romeyn, 201 44
From Peter Richards, Esq. New-London,	74 00	Collected at the February Concert of Prayer, in Dr. Romeyn's Church, 17 61
From A. Varick, Esq. collected at Utica,	54 47	Collected in the Church at Wilton, presented by the Rev. Mr. Haight, their pastor, 15 00
From Hugh Kennedy, Esq. donation 49dills. collected 1 dol.	50 00	Collected in the Dutch Church in the English Neighbourhood, paid over by the Rev. Mr. Denarest, 7 69
From Cornelius Sleight, Esq. at Sagharbor,	15 00	Second Collection, paid by Rev. Mr. Demarest, 4 87
To constitute Ministers and others members for life.		Collected in the second Presbyterian Church in Newark, with the remainder of ladies collection, per Rev. Dr. Griffin, 92 25
Miss Elizabeth Nitchie, of New-York,	30 00	From the females of the North West Dutch Church in Franklin-street, 10 19
From the Male Benevolent Society of Middletown, Orange county, N. Y. to constitute their minister, the Rev. Wm. Blain, and Dr. David Hanford,	60 00	Collected in the Associate Reformed Church in Baltimore, by Edward Palmer, Esq. treasurer, 100 00
Major James Dalaby, and Messrs. John Schuyley, jr. and Richard C. Groat, by the Auxiliary United Foreign Missionary Society of Watervliet and Niskeuna, received from the Rev. John Knox.	90 00	Balance received from Mrs. Robertson, from 200 dills. collected by the females in Dr. Mason's congregation, 68 09
Henry Wells Christie, by his father, Rev. J. J. Christie,	30 00	From the Dutch Church in Market-street by Wm. B. Crosby, Esq., 36 83
Rev. Dr. John M'Dowell, by the monthly concert of prayer, at Elizabethtown,	30 00	Collection in the 1st. Presbyterian Church in Newark, per the Rev. Dr. Richards, 154 85
From John Fine, Esq. of Ogdensburg,	30 00	Collected by the ladies of the 1st. Presbyterian Church in Newark, by Dr. Richards, 96 08
Donations from Auxiliary Missionary Societies.		Collection in the Rev. Mr. Crane's Church in Springfield, received by Dr. Richards, 15 75
Missionary Society at Marbletown,	22 00	Collected at the Concert of Prayer, in Perth Amboy, 6 00
Missionary Society at Basking Ridge, N. J.	15 25	Collected in the Dutch Church in New Utrecht, L. I. per Rev. J. Beattie, 18 53
Missionary Society at Jamaica, L. I. by their treasurer, Van Wyck Wickes, Esq.	136 69	Collected in the Church in Nassau-st. 4 27
Missionary Society at Kinderhook, by Peter Van Beuren, Esq. treasurer,	34 00	Collected in Dutch Church in Schenectady, per Rev. J. Van Vechien, 31 00
Missionary Society at Red-Hook, by the Rev. A. N. Kettle,	30 00	Collection in the Presbyterian Church in Fredericksburg, Va. 45 00
Missionary Society at Flatbush, by Mr. J. Vanderbelt,	34 50	Collected by the ladies of the Brick Church, New-York, per the Rev. Dr. Spring, 121 62
New Hackensack Society at Fishkill, by Philander Seward, their treasurer,	81 00	Collection in the Church in Spring-st. 24 12
Missionary Society at Hopewell, Dutchess county, N. Y. by their secretary, Mr. Samuel B. Halsey,	66 25	Collected at the monthly Concert of prayer, at Basking Ridge, New-Jersey, per Rev. Mr. Brownlee, 14 00
Missionary Society at Bound Brook, N. Jersey, by Mr. John Ross, treasurer,	30 00	From a praying Society at Wilmington, Delaware, by Mary Ann Munroe, 40 00
Missionary Society at Rhinebeck, by the Rev. Dr. Parker,	24 00	Donations.
Missionary Society at Greenbush, by John A. Blauvelt, treasurer,	28 00	Collected by Miss Brinckerhoff, and Miss Campbell, 29 50
Missionary Society at Nyack, by J. C. Blauvelt,	16 50	From Mrs. Dr. Abeel, 10 00
Missionary Society at New-Brunswick,	89 62	From Miss Ann Brinckerhoff, and Miss Maria Proudfit, 62 51
Missionary Society at Clarkstown,	20 50	From Mrs. Susan Schoonmaker, Miss C. and M. McLeod and Miss S. Day, 43 00
Aux. Society of Dutch Church, at Catskill,	15 62	From Miss Cooper, and Miss Ann Halsted, 13 00
Union Miss. Society at Newtown, L. I.	101 50	From Miss Hughes, and Miss G. Kip, 21 75
Union Missionary Juvenile Soc. at Fishkill,	17 00	From Miss Maria A. Sutherland, 13 00
Union Female Benevolent Society at Middletown, Orange county, N. Y. by Mrs. Sarah Blain, their treasurer,	100 00	Donation from Dr. Neilson, 10 00
Union New-York Missionary Society, by Wm. Cairns, Esq.	163 09	From two ladies, one dollar each, 2 00
From Churches and Prayer Meetings.		From the students in the Academy of Messrs. Wylic and Engles, and that of Mr. Crawford in Philadelphia, 17 00
Collected in the first Presbyterian Church in Wall-street, by Mr. Peter Ludlow,	92 17	From a young friend, 1 00
Collected by the ladies of the first Presbyterian Church in Wall-street, by Miss Mary Ludlow, through Dr. Proudfit,	50 00	Donation from the Rev. Wm. Blain, of Middletown, Orange Co. New York, 5 00
Collected in the eighth Presbyterian Church in New-York, and a subscription by a few ladies, per Rev. Mr. Rowan,	55 00	Donations from the Scholars of Sunday School No. 1, by Wm. S. Meyer and Miss A. De Sprague, Superintendents, 3 00
Collected by a committee of ladies in the Dutch Church, Garden-street,	21 00	From a friend to Missions, in Granville, Washington Co. New York, 10 00
		From a female friend to Missions, thro' the Rev. Dr. Proudfit, 10 00

From Mr. Heman Averill, do. do.	20 00	From a friend to the present Mission, by Mr. John Forsyth,	20 00
From a female friend, do. do.	1 00	From two friends to the present Mission, by Mr. John Forsyth,	2 00
From a few young females, do. do.	1 75	From S. Thompson, by Mr. John Forsyth,	5 00
From the sale of a Gigg,	15 50	Donations by Sundry individuals in Elizabethtown, by the Rev. Dr. McDowell,	66 00
From J. Lincklaen, of Cazenovia,	30 00	Donation by a friend at Nyack,	40 00
From Mrs. Ball, collected by her,	4 00	From a friend, by Mr. Isaac Heyer,	10 00
From Mrs. Romayne and Miss M. Varick, collected by them,	8 00	From Roswell W. Colt, by Isaac Heyer,	50 00
From the Rev. T. Holliday, collected at New Scotland,	8 00	From a poor Widow, by Isaac Heyer,	25
From Mrs. Valentine, collected by her,	14 00	From individuals at Clarkstown,	2 60
Donation from Mr. Storer,	3 00	From a poor Widow, at Ogdensburg,	25
From a few friends in Greens Farms, Conn. by E. Swift, Esq.	16 00	From a Mechanic, at Ogdensburg,	50
From John Nitchie, Esq. to constitute his three sons members of this society for one year,	9 00	From Charles Marvin, a child of 8 years old, in Perth Amboy, a piece of Gold, by the Rev. Dr. McDowell,	2 25
From the Dorcas Society in South Salem, West Chester County, N. Y. in addition to the box of clothing, by Sally Gilbert, Directress,	10 76	From sale of a gold ring, given by a lady at Ogdensburg,	2 00
From the Rev. John Noyes, by Miss S. Constock,	3 00	From individuals at Newtown, Long Island, by A. Van Sinderen, Esq.	25 00
From the Rev. Mr. Haight, of Wilton, Connecticut,	5 00	From John Bingham, Esq. a piece of Gold,	8 04
From 50 annual subscribers in the English Neighbourhood, at 50 cents each, by the Rev. Mr. Demarest,	25 00	From Mr. Kellogg,	1 00
Donation from Mrs. Elizabeth Nitchie,	10 00	From Miss J. Lynch, by Miss Grace Wright,	25 00
Donation from Mr. A. Brouwer,	5 00	From Mr. Thomas Smith,	3 00
Collected by Miss J. Covert,	2 50	From Fairfield, Conn. by Dr. Spring,	15 00
From a Lady, through Miss J. Covert,	2 25	From Bridgeport, do. do.	17 00
From the Rev. Mr. Fonda,	1 00	From Pleasant Valley, N. York,	21 00
From Miss Crygier, by Miss Proudfit,	5 00	From the Sabbath School in Spring-street, do.	15 12—68 12
From Mr. John Borland,	5 00	From Westfield, New York, do.	23 62
		Total,	4554 43
		WM. WILSON, Treasurer.	

Monies received by the Treasurer of the United Foreign Missionary Society during the month of March, 1821.

To Constitute Ministers and other members for life.		Missionary Society at Hempsted, Rockland county, N. Y. by Rev. Samuel Pelton,	15 25
From William Cairns, Esq.	30 00	Female Missionary Society of Northumberland, Pa. by Sarah H. Boyd, Sec. and Tr.	35 00
From Rev. James M. Matthews,	30 00		
From Abraham Labach,	50 00	Agents for the Society.	
From Rev. William W. Phillips,	30 00	From Messrs. Rowan and Strong, balance collected by them on their Tour,	110 00
Collection in the third Presbyterian Church in Albany, by Joseph Fry, Treasurer, with a request to constitute their Pastor, the Rev. Hooper Cumming, a member for life,	155 35	Received from Alex. Henry and R. Ralston, Esqs. agents in Philad. for this Society:	
From a Collection by George McQueen and James Walker of Schenectady, out of which sum to constitute the Rev. James Mairs, of Galway, member for life,	51 00	Collection in Second Presbyterian Church,	140 52
Rev. Dr. Janeway's life subscription,	30 00	Collection in Third Presbyterian Church,	114 00
		Collection in the Reformed Dutch Church,	111 62
		Collection in Sixth Presbyterian Church,	300 33
		From the Rev. John E. Lattas Congregation, New Castle, Del.	22 00
Donations from Auxiliary Missionary Societies.		From the Rev. Mr. Gilbert's Congregation, Wilmington, Del.	25 00
From the New-York Missionary Society, by Rev. Mr. Strong,	150 00	From Rev. Mr. Pixley, by him received at Trenton and Brunswick, after deducting 9 10 expended.	91 08
Missionary Society at Somerville,	50 00	From Rev. I. V. Brown, Lawrenceville, N. J.	12 00
Missionary Society at Pumpton Plains, by Mr. G. L. Ryerson,	26 00	Donation from George Morris,	20 00
Missionary Society at Greenbush, by Mr. James Lansingh,	32 00	Do. from Messrs. Lisle, Weir & Co.	20 00
Missionary Society at Blooming Grove, by Mr. Evert Van Alan, Treasurer,	50 00	Do. from Henry Sparks,	2 00
Auxiliary Society at Poughkeepsie, by Rev. Mr. Cuyler,	21 00	Do. from Capt. James Moore,	5 00
Female Aux. Society, in Morristown, N. J.	17 50	Do. from Doctor T. Fitch,	5 00
Auxiliary Society at Bergen, N. J.	26 72	A Subscription of one Cent a week from children of one family,	2 50
Missionary Society at Claverack, by Rev. R. Sluyter,	21 00	From the Domestic of same family,	1 50
Missionary Society at Fishkill, by Rev. Mr. Westbrook,	150 00	A Donation from Capt. Paul Cox,	5 00
Missionary Society at Harlingen, N. J. by J. R. Staats, Esq. Treasurer,	45 00	Donation from Mrs. Jordan,	3 00
Auxiliary Society of Millstone, N. J. by John M. Bayard, Treasurer,	25 00	Donation from a Lady, by Dr. Brodhead,	1 00
Missionary Society at New Shannock, N. J. by Nicholas Williamson, Esq. Treasurer,	38 00	Donation from a Lady, by Dr. Janeway,	20 00
Missionary Society at Schraalenburg, N. J. by J. T. Panta, Treasurer,	25 00	Sales of Trinkets received at Collections, from children of Rev. Mr. Patterson's Congregation,	3 40
		From John Stille,	2 46
		From Rev. Matthew H. Rice, agent for this Society at Richmond, Va.	13 00
		From Thomas Hubbard, agent for this Society at Middletown, Conn.	51 81
			42 63

From Samuel Hitchcock, agent for this Society at New Haven, Conn.	13 00	From Mr. Albert North, Otsego, New-York,	6 00
From Thomas Hooker, agent for this Society at Rutland, Vt.	23 00	From Rensselaer Havens, for 5 years' sub.	9 00
Collected by the Rev. Dr. Samuel Miller, agent for this Society at Princeton, N. J. and its vicinity,	37 50	From Charles Rollinson, for 1 year's sub.	3 00
From the Rev. Dr. Green,		From Peter Ludlow, for 1 year's sub.	3 00
Master Ashbel Green, jun. 1 621-2. Master Samuel McCulloch 1 00	2 62	From W. M. Halsted, for one year,	3 00
Mrs. R. Stockton 5 00. Mrs. Wilbur 5 00	10 00	From Six Young Ladies at School, through Dr. Proudfit,	5 50
Mrs. (Rev. Dr. A.) Alexander 5 00. Mrs. Cuthbert 5 00. Mrs. Bayard 5 00.	15 00	From the Young Ladies at Mrs. E. Smith's Boarding School, besides pin cushions, &c. &c. premiums for the Indian children,	6 75
A Female Friend to Missions 3 00. Rev. Dr. Miller 20 00.	25 00	From Mr. Ellison Congar, of Newark,	10 00
Miss Margaret Miller 1 00. Miss Elizabeth Miller 1 00.	2 00	From — Ackerson, Esq. Long Pond, New-Jersey,	1 10
Miss S. Miller 1 00. Miss Mary Miller 1 00.	2 00	From Rev. Samuel B. How, collected in Trenton, and forwarded by Rev. Mr. Frey,	63 00
Master J. Dickinson Miller 00 25. Master Edward Miller 00 25.	50	From the Benevolent Society at Freehold,, by Dr. John Woodhull,	20 00
Master Samuel Miller 00 25. Mrs. (Rev. G. S.) Woodhull 2 00.	2 25	From individuals at Bloomingdale, by Rev. Dr. Gunn,	9 00
Mrs. Maclean 3 00. Mr. John Maclean 2 00. Master George Maclean 00 50.	5 50	From individuals at Woodbridge, New-Jersey, by Rev. H. Mills,	25 00
A Gentleman 5 00. Mrs. R. Voorhees 5 00. A Family Gift 2 50. Mr. Hodge 1 00.	13 50	From Miss Halsey, *	50
Mrs. Johnson 1 00. Rev. Mr. Lindsay 5 00. Doctor Stockton, 1 00.	7 00	From a Society of young Ladies of Jamaica, L. I. for the education of heathen children, by Miss M. Briggs,	32 00
A Female Friend of Missions 1 00. Mrs. Solomons 1 00.	2 00	From individuals at Poughkeepsie, by Rev. Mr. Cuyler,	10 00
Miss Maria Solomons 00 50. Mrs. Janvier 2 00. Miss Hanna 1 00.	3 50	From individuals at Harlaem, by Rev. Mr. Vermule,	7 00
Judge Cruser 1 00. Missionary Box in a Sabbath School at Rocky Hill 2 00.	3 00	From John Mc Lean, Esq. deceased, by Rev. Mr. Phillips,	100 00
Sunday School of Princeton, No. 3.	5 00	From John Clendenning, Esq. by Rev. Dr. Spring,	20 00
From the Congregation of Kingston, by the Rev. Mr. Comfort, their Pastor,	24 00	From Rev. Mr. Mc Clelland, collected from a few individuals,	15 00
From the Congregation of Freehold, Monmouth County, a second Collection,	5 50	From Rev. Wm. I. Armstrong, Charlotteville, Va. by Rev. Dr. Richards,	10 00
From the Ladies of the Congregation of Harlingen, Somerset County, N. J.	6 00	From Dr. Patterson of Washington City by R. Post,	5 00
Mrs. Imlay of Allentown,	1 00	From Miss Polly Rose by Mr. Z. Lewis,	1 25
From Churches and Prayer Meetings.		From two Individuals in Watertown, Conn. by Mr. Newton,	6 00
Collected in the 1st Associate Reformed Church in Cedar Street,	70 00	Collected in Amity Woodbridge, Conn. by Mr. Newton through Mr. Z. Lewis,	24 70
Collected in the Congregation at Connecticut Farms, New Jersey,	24 00	From the Female Charitable Society in North Milford, by Mr. Newton through Mr. Z. Lewis,	4 00
Addition to the Collection made in the 1st Presbyterian Church, Newark,	5 25	From a Lady in Fairfield, Conn. through Mr. Z. Lewis,	2 00
Collection in the Congregation of Rev. W. R. De Witt at Harrisburg, in Penn. by Mr. E. C. Woodhull,	35 31	Collection in Bethany in Woodbridge, Conn. by Mr. Newton, by Mr. Z. Lewis,	10 59
Collected in the Church at Freehold by Dr. John Woodhull,	20 00	Collection at Peekskill N. Y. by Dr. Belcher, by Z. Lewis,	10 31
Collected in the Dutch Church at Poughkeepsie by Rev. Mr. Cuyler,	32 00	From Mrs. Constant, Yorktown, N. Y. by Dr. Belcher, by Mr. Z. Lewis,	2 00
From the Church in Elizabeth Town in Lancaster Co. Penn. by Rev. Wm. Kerr,	7 00	From Mrs. Cornelius, of Somers, N. Y. by Dr. Belcher, by Mr. Z. Lewis,	1 00
From the Presbyterian Church in Morristown, N. J. by Rev. Mr. McDowell,	35 12	Sundry Donations from Vermont, by Rev. Mr. Pixley,	76 50
Collected in the 3d Associate Reformed Church in Murray Street,	304 00	From an unknown friend to missions enclosed by Mr. Z. Lewis,	11 00
From the Dutch Church in Hackensack by Rev. Mr. Fraleigh,	17 00	Collected in White Plains, N. Y. by Dr. D. Palmer,	10 25
From the remains of the Collection taken by the Ladies in Rev. Mr. Phillip's Church,	4 25	Balance of a Collection in Rockaway, N. J. by Mr. Seely,	1 70
Collection in the Reformed Dutch Church, in Nassau Street,	307 50	From the Students of the Academy at Montpelier, Vermont, by H. Rood, Preceptor, (with a Bible)	7 32
From the quarterly avails of a Missionary Box, kept at the monthly prayer meeting, in Washington city, by R. Post,	15 00	From a Person at Jamaica, L. I. being confined with sickness,	10 00
Collected in the 7th Presbyterian Church, New-York, by Mr. Z. Lewis,	8 00	From a Friend to the Mission,	2 00
Collection in the church at Orange, N. J. by Rev. Dr. Hilyer,	36 00	From the Missionary Box at Bridgetown, N. J. by the Rev. J. Freeman,	12 94
Collected in the Presbyterian church, Salem, Washington Co. by Rev. S. Tomb,	40 00	From a Gentleman, by Mrs. Kellogg,	3 00
Collected by the church in Greenwich, Conn. by the Rev. I. Lewis, their pastor,	90 00	From Dr. David R. Aineil, Goshen,	6 00
Collected in the church, at Greenwich, N. J. by the Rev. J. Freeman,	7 06	From the Female Charitable Society of Cranberry, N. J. by Rev. Mr. Henry,	20 00
Collected at Elizabethtown at the meeting of the missionaries, by Rev. Dr. McDowell,	67 00	From several Ladies in the First Presbyterian Church, Newark, N. J. to educate an Osage child, to be named Alexander M-Whorter,	12 00
Donations.		From Richard Smith, by J. Little & Co.	6 00
From the Hardwick and Fly-Creek Benevolent Society, at Otsego, N. Y.	12 00	From Ross Duffy, by do.	50
		From Mr. Joseph Watson, by do.	10 00
		From the sale of five Horses, left by Rev. Mr. Dodge and Mr. D. H. Austin, Missionaries,	230 00

Collected at Patterson, N. J. by the Rev. Mr. Fisher by Z. Lewis,	14 12
Collection taken up in Bridge Hampton, L. I. from Rev. Aaron Woolworth, through Dr. Spring,	
From Darius O. Griswold, from Milton and Saratoga Springs, collected by him,	5 00
From sundry individuals in Brooklyn, by Rev. S. S. Woodhull,	53 00
From Messrs. Baker and Lloyd, by Mr. Lockwood,	3 44
From Rev. Mr. Johnston of Newburgh, contributed by sundry persons in that town,	24 00
From Rev. Mr. Johnston, contributed by the Female Weekly Prayer Meeting at Newburgh,	2 65
Mrs. Cornelius Heyer, additional collection	

by Committee of Ladies in the South Dutch Church.	23 00
From the Female Missionary Society, auxiliary, of Washington, by Dr. Milledoler,	25 00
From the Rev. Mr. Duffield, by do.	
A Collection taken up in the Presbyterian Church at Upper West Conococheague, Franklin County, Pennsylvania,	11 50
Collection taken up at Missionary Prayer Meeting, Presb. Church, Carlisle,	10 00
Widow's mite, enclosed to Dr. Milledoler,	5 00
Female Auxiliary Missionary Society of Fishkill, a Contribution forwarded to Dr. Milledoler by their Secretary, Helena Van Nostrand,	21 00

4589 82

*New-York, 51st March, 1821.*WILLIAM WILSON, *Treasurer*

The statement of the Committee of Supplies, acknowledging the articles of clothing, &c. which have been generously contributed for the Great Osage Mission, is unavoidably deferred to our next number.

FUND FOR THE EDUCATION OF HEATHEN YOUTH.

It has been noticed by those who have closely watched the march of the kingdom of Christ in these days, that the providence of God has been most apparent in suggesting and shaping the great measures of his people. In few of them has that interposition been more visible than in the establishment of the Foreign Mission School, located at Cornwall, the first leading to which was the casual landing of two Owhyhean youth upon our shores. The same providence has at length directed the United Foreign Missionary Society to a similar object. A leading man, in the Tuscarora nation, and the interpreter to the mission, has brought his grandson, a promising youth of seventeen, and committed him to the Board, with an earnest request that he may receive an education. The Board, feeling themselves bound to notice this suggestion of providence, appointed the subscribers a committee to bring the subject before the public, and to take measures to open a separate fund for the education of heathen youth, with the hope that arrangements can be made for placing them at Cornwall.

In the progress of missionary experiments, it has become apparent to different societies of Christians, that some plan for the instruction of natives in the higher branches of science, is necessary for every pagan country. Measures of this nature, are already in train in Asia, Africa,

and America. The two leading denominations in India, are each getting up a college for this very purpose. The Christian Institution at Sierra Leone has a department for the higher branches. And the Foreign Mission School at Cornwall, may yet benefit half of the nations.

No people can be taken up and carried forward into a civilized state by the continual and exclusive instrumentality of strangers. If the pagan nations are to be raised to the permanent enjoyment of civil and ecclesiastical order, their own children must be qualified to manage their concerns in church and state; and those children, it is equally manifest, must be educated by the charity of Christians, until they themselves are fitted to preside over seminaries in their own nations.

The schools at the several missionary stations, convey little more than elementary knowledge, wholly incompetent to prepare youth for the more public offices of society. They may be placed but a few grades above our common schools; and with only such advantages, we should think our own children, with all the light reflected upon them, from the whole surface of civilized society, indifferently fitted to go forth as judges and teachers, and preachers. What then shall be done? Shall we support a seminary of a higher order at each missionary station? But this would divide the attention, and produce a deplorable waste of funds. The

cheapest and safest course by far, would be to place the youth intended for public life at Cornwall, where the necessary buildings and instructors are already provided, and where we must not neglect to say the highest advantages are enjoyed for the formation of the character.

There can be no doubt but that at all the missionary stations, young men of suitable character and talents may be found, and that any number may be brought forward which the fund will support. There then is an ample field for Christians to exert themselves in raising

the wanderer of the forest to high intellectual and moral elevation, and to an instrumentality, which, like eternity, itself, cannot be measured.

Contributions for this purpose should be particularly designated as intended for "*the Education Fund*," and they may be forwarded to William Wilson, No. 61, Dey-street, treasurer of the Board, or to either of the subscribing Committee.

EDWARD D. GRIFFIN,
ALEXANDER PROUDFIT,
ZECHARIAH LEWIS.

New-York, March 26, 1821.

Postscript.

MISSION TO THE SANDWICH ISLANDS,

UNDER THE CARE OF THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

Arrival of the Missionaries, and Progress of the Mission.

At the moment this number was about to issue from the press, we received the *Missionary Herald* for April, containing several letters from the Missionaries, and a considerable portion of the *Journal of the Mission*. We concur with the Editor of the *Herald*, in classing these among "the most interesting documents which the history of Missions has hitherto furnished."

JOINT LETTER OF THE MISSIONARIES TO
THE CORRESPONDING SECRETARY.

Hanaroorah, Woahoo, July 23, 1820.

REV. AND VERY DEAR SIR,

Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set
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up our Ebenezer there; and, on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim; "*In the wilderness prepare ye the way of Jehovah; make strait in the desert a highway for our God!*" How were our hearts agitated with new, and various and unexpected emotions, to hear the interesting intelligence,—TAMAHAMAH IS DEAD; —THE TABOOS ARE BROKEN; —THE IDOLS ARE BURNED; —THE MOREEHS ARE DESTROYED; AND THE PRIESTHOOD ABOLISHED." This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the bloodstained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated

Priest, it sinks from His presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and, "in the name of our God, to set up our banner."

Missionary Stations.

We have been allowed to plant the standard of the cross at Kirooah, and at Hanaroora, where the chiefs, the natives, and foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no preacher to send. The people are without any form of religion waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atooi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney and Ruggles, accompanied George to his father, who received his long absent son with tenderest affection, and made him second in command over his islands. He said, that the arrival of Hoo-me-hoome, as his son is called, "made his heart so joyful, that he could not talk much that day." He expressed much gratitude for the kindness of the friends of Hoo-me-hoome, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian religion. The king said with respect to George, "I love Hoo-me-hoome very much more than my other children;" (of whom he has a daughter older, and a son younger.) "I thought he was dead; I cry many times because I think he was dead;—Some captains tell me he live in America;—I say no;—he dead;—he no more come back. But now he live;—he come again;—my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his entreaties, that some of us should settle there;—promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. To-morrow it is expected that they, with their wives, will proceed again thither in the ship *Levant*, Capt. Cary, on her way to America *via* Canton. We hope the Board will have it in their power immediately to station there an able preacher of the Gospel, a skilful and discreet physician, an industrious farmer, and an accomplished Lancasterian school master.

At Kirooah, our brethren, though subject to great privations, are allowed to en-

gage in their appropriate work with flattering hopes of success. The king leads the way as their humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy reading lessons of Webster's spelling book.

At this place we have a pleasant school advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about 30, among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakooa, and eleven children of white men. One of the latter, George Holmes, exhibits a fine genius for painting. We send you a specimen of drawing, and lettering, executed by him under our instruction, which we think could not, without better models, be exceeded by any school-boy in America. We need here the aid of a preacher of the Gospel, and a school-master, who is skilled in the Lancasterian method of instruction,—and a tried physician, who would cheerfully and patiently endure the necessary toils and privations, to which he must be subject in removing the diseases of the body and soul among the heathen, and among his fellow labourers. God has hitherto preserved our health; but the heathen around us are wasting away by disease, induced not by the climate, but by their imprudence and vices.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the Gospel planted there. The scruples of the king, with regard to the danger of additional missionaries in this field, we hope will have subsided before additional labourers can arrive. He expressed a regret, that no one of us could repair and build vessels for him. We think that a pious, skilful, and devoted ship carpenter, inured to self-denial, and able to recommend and enforce the religion of Christ, might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

Call for more Missionaries.

We know not what divine wisdom intends to do here; but we think a great effort ought to be made, in every island, to establish Christianity, and to take possession for Christ and the Church, before that idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again be revived. The case is so new, and so unparalleled in the history of the world, that we know not what to say. *When hath a nation changed its gods?* The enemy may have retired

but for a season, to appear again in his wrath, to kindle the flames of persecution, and re-establish the worship of demons in all its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes. Were it not for the fact, that the present is an age of wonders, and the hope that the Christian church will not relax the ardour of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little, feeble band of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope; and we will not fear. We dare not put our trust in princes. The king of Zion alone is worthy of our confidence. It is he who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing. And whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark, cannot fail of ultimate and universal triumph. "Zion shall arise and shine,—the Redeemer shall reign,—the isles shall wait for his law. The glory of the Lord shall cover the earth, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Cheered with these divine consolations, in the midst of trials and privations—contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to Heaven for help, and subscribe ourselves, dear Sir, your servants for Jesus sake, and fellow labourers, in the vineyard of our Lord.

H. BINGHAM,
DANIEL CHAMBERLAIN,
SAMUEL WHITNEY,
SAMUEL RUGGLES,
ELISHA LOOMIS.

JOURNAL OF THE MISSIONARIES.

As our present number can admit but a part of the journal, we commence at the time when the Thaddeus was approaching Owwhyhee, and a more interesting epoch to the members of the mission can hardly be conceived.—*Editor of the Herald.*

March 28, 1820. Within two or three days sail of Owwhyhee. We have thought it desirable to observe this day as a season of fasting and prayer, that we may be better prepared to enter on our work with proper feelings of heart; with confidence in God; with penitence for our own sins; with gratitude for the blessings of the Gospel; with compassion for the wretched children of superstition; with benevolence towards all intelligent beings; and with faith in the blood of Christ, and in his promises with reference to the salvation of the heathen.

First view of Owwhyhee.

30. Let us thank God and take courage. Early this morning the long looked for Owwhyhee, and the cloud-capt and snow-capt *Mouna-Keah*, appear in full view, to the joy of the little company on board. A heavy cloud now envelopes a considerable part of this stupendous mountain, on the summit of which a great body of snow appears, at intervals, quite above the clouds.

11 o'clock, A. M. We are now coasting along the northern part of the island, so near the shore, as to see the numerous habitations, cultivated fields, rising smokes in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c.—and, by the help of glasses, men and women, immortal beings purchased with redeeming blood. We are much pleased, not to say delighted, with the scene; and long to be on shore. Hopoo has designated the spot, in a little valley, near the beach, where he was born. He and his three countrymen are greatly animated with the prospect of their native shores. Near the southern extremity of the island, the walls of an ancient Moreeah, or heathen temple, appear, where the sacrifices of abomination have long been offered to demons.

4 o'clock, P. M. As we double the northern extremity of Owwhyhee, the lofty heights of Mowee rise on our right. As no canoes approach us, it is supposed to be a time of special *taboo*; and that all the people are employed in its observance. Capt. Blanchard has concluded to send a boat to make inquiries respecting the king and the state of the islands. Mr. Hunnewell, (one of the mates,) Thomas Hopoo, John Honoore, and others, have now gone on this errand, and we wait with anxious expectation for the

First intelligence from the Island.

7 P. M. The boat has returned, having fallen in with a number of fishermen near the shore, who readily answered their inquiries; and the messengers have astonished and agitated our minds by repeating the unexpected information from

the fishermen:—that the aged king Tamahamaha is dead; that Reho-reho, his son, succeeds him; that the images of his gods are burned; that the men are all Inoahs, that is, they eat with the women, in all the islands; that one of the chiefs only was killed in settling the affairs of government; and he for refusing to destroy his gods.

If these are facts, they seem to show, that Christ is overturning the ancient state of things, in order to take possession; and that these isles are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favourable for the introduction of Christianity and the customs of civilized life, and our hopes that these will be welcome, are greatly strengthened. There is some reason to fear, that the government is not settled on the firmest basis, and that there is less of stability and sobriety in the present king, than in his father. Whatever may be his moral character and habits, we believe, in consequence of information collected from those who know him, that three important particulars may, with some confidence, be relied on: 1st. That he is specially desirous of improvement in learning: 2d. That he has long been indifferent to idol worship: 3d. That he is not unfriendly to the whites.

Our hearts do rejoice. Though we are disappointed in not being allowed to preach Christ to that venerable chief, who has so long and so ably governed this people; and though we believe we shall have trials sufficient to give exercise to faith and patience; yet in view of this wonderful revolution our hearts do rejoice, to hear the voice of one crying, *In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.*

*First Visit to the Island.**

31. The intelligence of yesterday is confirmed to-day by a visit of brother Ruggles, Thomas Hopoo, and G. P. Tamoree, to the residence of Krimakoo, where they were received kindly, and entertained with unexpected civility. By them the widows of Tamahamaha sent us a present of fresh fish, cocoanuts, sweet potatoes, bananas, sugar cane, bread fruit, &c. expressing much satisfaction that we had come to teach them good things. In the course of the day, a number of the natives came off to the brig in their canoes with vegetables, manufactures, shells, &c. for the purpose of

traffic, and to gratify their curiosity. The sight of these children of nature drew tears from eyes that did not intend to weep. Of them we inquired, whether they had heard any thing about Jehovah, who made Owwhyhee and all things? They replied that Reho-reho the king had heard of the great God of white men, and had spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced, that they could do no good, since they could not even save the king. Idol worship is therefore prohibited, and the priesthood entirely abolished. *Sing, O heavens, for the Lord hath done it.*

Visit of Krimakoo to the Brig.

April 1. To-day as we were near his residence at Tocaigh Bay, Krimakoo and his wife, and two widows of Tamahamaha, decently dressed, and attended with a considerable train of men and women, came on board the brig, having sent before them a present to Capt. B. of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment "Aloha," passed pleasantly around among us all. When our table was prepared, they sat down to dine with us, and behaved with much decorum. From what we had heard and seen of the natives, the appearance of this noble chief was more interesting than we could have expected. His dress was a neat white dimity jacket, black silk vest, nankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, lays these aside, for the simple native *maro* round the waist, similar to the Hindoo dress. He showed peculiar fondness for the children of Mr. Chamberlain. When we declared to him our objects in visiting the islands, and our desire to obtain a residence in them, in order to teach the knowledge of the arts and sciences, and of Christianity, he listened with attention; and said, he must see the king, and they must consult together about it; and they would let us know what they would say. As a token of friendship, he presented to brother Bingham a curiously wrought spear, which may serve for a pruning hook, or for a curiosity to gratify our American friends.

Our new visitors were pleased to find, that we could speak easy phrases in their language; and highly gratified, that we had instructed in our religion and brought with us natives of their country, who perfectly understand their tongue, and can therefore converse freely with them on these subjects. They made themselves

* The vessel first made Owwhyhee on the west, as she was sailing north; then doubled the north point, leaving Mowee on the right, and passed south along the western shore of Owwhyhee. Tocaigh Bay is about 23 miles from the north point; and he residence of the king is about 35 miles farther south.

[Editor of the Herald.

more agreeable than could have been expected; and towards evening left us with apparently kind sentiments. On further examination, it appears, that the chief, who refused to renounce his idols, raised a considerable party with treasonable designs, and resisted till he lost 40 or 50 men and his own life. His party were subdued, and Krimakoo, with the loss of 6 or 10 men, was victorious; having been better supplied with muskets and ammunition than the disaffected party. The white men who reside in the islands, favoured the cause of the reformers, and seem to rejoice in the destruction of the oppressive *taboo*. We are encouraged to hope, that we shall soon be allowed to take possession for the church and for Christ of this part of the "land, which remaineth to be possessed;" and to set up our banner without a contest: the priests of idolatry being now reduced to a level with the common people. At evening, as we moved slowly along the shores of Owhyhee, the moon rising behind its lofty mountains, brothers Bingham and Thurston sung their favourite Melton Mowbray,

"Head of the church triumphant," &c.

First Sabbath at the Islands.

2. *Sabbath.* As we expected soon to leave Toeaigh Bay, and have no further opportunity at present to explore this part of the dark region with reference to establishing schools, and the institutions of the Gospel; and as Capt. B. was going on shore to call upon the chief, it was thought best, that brother Bingham should accompany him this morning for that purpose, to return before the hour of public worship. He accordingly visited the chief Krimakoo, and with him the most celebrated *moreeah* of the islands. It was built by *Tamahamaha*, who himself laid the corner stone. It stands on the brow of a hill, a little retired from the beach and fronting the sea shore. It consists now principally of a huge wall, about 10 feet thick at the base, and five at the top, 20 feet in height on three sides of the parallelogram, which is about 120 feet in breadth, and 240 in length; but in front the wall, instead of being elevated much above the area inclosed, consists of four or five large offsets down the declivity of the hill. These furnished convenient places for hundreds of worshippers to stand, while the priest was within, offering prayers and sacrifices of abomination. Within this inclosure are the ruins of several houses burnt to the ground, the ashes of various wooden gods, the remains of cocoanuts and other like offerings, and the ashes and burnt bones of many *human victims* sacrificed to demons. At the foot of the hill, is a similar inclosure, 260 feet in length, and

50 in breadth, which had been used for the sacrifice of various beasts, fish, fruits, &c. The walls and areas of these open buildings, once *tabooed* and sacred are now free to every foot, useless, and tumbling into ruins. As upon the fallen walls of Jericho, so even here, where a careless intrusion was once punishable with death, "every man may now go up straight before him," and set up the banner of Israel's God. He it is who has brought into contempt what was once the pride of this people.

In the afternoon, Krimakoo and his company, who before visited us, came on board with an intention to accompany us to the residence of the king. Slowly passing along in the midst of these interesting isles, surrounded by a listening and admiring group of natives, including chiefs, and honourable women, with the few native youths who had been taught the Christian religion, we attended public worship on deck, and offered prayers and praises to the God of Zion. Brother B. preached from Isaiah xlii, 4, *The Isles shall wait for his law*. The topics of the discourse were the character of the Law-giver; of the law waited for; of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of these islanders could not now understand the precepts of the law of Christ, yet they hearkened to the sound with almost perfect stillness, and were pleased with our singing and order of worship. Seldom have we attended on the duties of the sanctuary, when the theme and the occasion have been more interesting to our feelings.

One of the former wives of Tamahamaha had before requested that our "*wihenas*" [women] should make her a gown like their own; but being told that it was the Lord's day, and that it should be done to-morrow, she was satisfied as to the propriety of delaying it. This evening the sable group have spread their portable mats and tappas upon the deck, and, with the skies for a canopy, have laid themselves peacefully down to sleep. May the Watchmen of Israel keep them and bring them to his heavenly rest.

3. (First Monday in April.) Approaching Kirooah bay, on the west side of the island, and now in sight of the king's residence. Expecting an interview with him to-morrow, we lift up our petitions in concert with thousands of the friends of Zion, rejoicing in the hope that He, who has begun a good work in these islands, will carry it on to perfection.

4. At 10 o'clock this morning, 163 days from Boston, we came to anchor in Kirooah bay, about one mile from the king's dwellings. Krimakoo, who still appears

to be friendly to our cause, being sent for by *Reho-reho*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopoo, accompanied by Capt. B. followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language and manners. He politely conducted us to his own house, and afterwards to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king; the late secretary of Tamahamaha, John Elliot, a Roman Catholic, having fled from the country. By him, and by Capt. Adams, an English settler with him, we were bidden welcome to the Sandwich Islands.

We then waited on the king, with the most important message that can be sent to any earthly potentate. Read to him the official letter of Dr. Worcester to Tamahamaha, and the letters of Capt. Reynolds to Tamahamaha, and to his son *Reho-reho*; and had them interpreted by Mr. Young and Thomas Hopoo. In the same manner we made known to the king the views of the American Board of Missions, and the wishes of the mission family. Presented the spy-glass furnished by the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him, and disposed to consider the subject deliberately; expressed a degree of approbation; but appeared far from being in haste to give an answer to our message. All, indeed, both king and chiefs, honourable women and common people, whom we heard speak on the subject, expressed their approbation of our doings in the general term, "*miti*;" i. e. *it is good*.

We were shocked with the facts, which we learned, that this young ruler, had no less than four wives; that one of them had been his father's wife: and another, even his favourite, was his father's daughter. When the king, his wives, and the chiefs around him, had taken their dinner of fish and *poe*, (a kind of cold pudding made of *taro*.) the four wives of the king sat down upon the mats at one corner of the room, and seemed to enjoy themselves very pleasantly at a game of cards; while we were endeavouring to interest the feelings of the royal family in the great objects of our mission.

5. Continued our negociation, but made little progress. Presented to *Reho-reho* the elegant Bible furnished by the American Bible Society for Tamahamaha, for which he seemed grateful; also Bibles to the king's daughters, furnished by particular friends.

Some conjectures, it appears, have been started, (from what source we know not) that Great Britain might not be pleased with our settling here, as American missionaries;—and to increase the embarrassment, some reports were circulated, that the missionaries at Otabeite and Eimeo had monopolized both the trade and government of the Society Islands. These new and unexpected difficulties we endeavoured to obviate as well as we could; appealed to our public instructions, and to the full approbation of our design given by British subjects, British Missionaries, and British Missionary Societies. Gave the assurance, that we had nothing to do with the political concerns of these islands; that there was no collision between the people of the United States and the people of Great Britain; and that several stations were occupied by American missionaries in the British dominions.

In the course of the day, as we passed near the place where several chiefs were spending their idle hours in gambling, we were favoured with an introduction to Havahava, the late high priest. He received us kindly. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting with a *brother priest* from America, still pleasantly claiming that distinction for himself. He assures us that he will be our friend. Who could have expected that such would have been our first interview with the man whose influence we had been accustomed to dread more than any other in the islands; whom we had regarded, and could now hardly avoid regarding, as a destroyer of his fellow men. But he seemed much pleased in speaking of the demolition of the *Moreeahs* and idols.

About five months ago the young king consulted him with respect to the expediency of breaking *taboo*; and asked him to tell frankly and plainly whether it would be good or bad; assuring him, at the same time, that he would be guided by his word. Havahava readily replied, "*miti*," *it would be good*; adding, that he knew there is but one *Akoah*, [God] who is in heaven, and that their wooden gods could not save them, nor do them any good. He publicly renounced idolatry, and with his own hand set fire to the *moreeah*. The king no more observed their superstitious *taboos*. Thus the heads of the civil and religious institutions agreed in abolishing that forbidding but tottering taboo system, which had

been founded in ignorance, cemented with blood, and supported for ages, by the basest of human passions. They had indeed heard of the Christian's God, but gave no evidence that they understood his laws, loved his character, or feared his holy name. Whether they considered him as worthy of their homage or not, they were convinced of the vanity of idols, and the folly of idol worship. May the Lord Jehovah, whom they now believe to be the only living and true God, soon bring them to bow with humble reverence at his feet.

Before we returned to the brig, the favourite wife of the king expressed a decided opinion in favour of our settling in the islands; and requested that we might remain. The king, knowing her attachment to him, and willing to try her feelings, said to her pleasantly, that if he admitted and patronized the missionaries, he could be allowed but one wife, and he should not want her. As a gentle reproof, she arose from the mat on which they were reclining, and attempted to leave him; but he detained her, and turned off the subject playfully. Whether he felt the difficulty or not, we cannot but consider polygamy as one of the greatest barriers against the progress of Christianity here. But He who first established the institution of marriage, and blessed its legal bonds, can, in infinite wisdom, overrule its abuses to His glory.

6. To-day the royal family came on board the brig to dine. Reho-reho, dressed in a princely style, according to the fashion of the islands, having a *maro* round his waist, a green silken scarf upon his shoulders, beads on his neck, and a wreath on his head, was introduced to our female companions and helpers, the first American ladies he had ever seen. He was seated at the head of the table, and behaved with great civility. It gave us satisfaction to have this heathen ruler, and his followers, sit down with us at our own table; and, in his presence, to explore a divine blessing of the King of heaven, and acknowledge our obligations to Him, in whom we live and move and have our being: while we cherished the desire, and indulged the hope, that He, who made of one blood all nations to dwell upon the face of the earth, would soon bring the rulers and the ruled of this nation to sit down at the feast of the Gospel made amply sufficient for all.

After dinner, we assembled on the quarter-deck and sung, at the king's request, several psalms and hymns, with which he, and the multitude around, appeared pleased. Capt. B. Mr. H. and G. P. Tamoree with the bass viol, assisted the music. Shortly after, our visitors gave us their parting "*aloha*," (a word of friendly salutation) and returned in a

pleasant and friendly manner, and we hope with favourable impressions. A large double canoe, frequently with a sail, and a small awning or canopy, rowed by eight or ten men, is the favourite vehicle for the conveyance of the royal family when they have only a short distance to sail.

7. Several of the missionaries and their wives made a short excursion on shore, and dined with the king. They were accommodated with a table and chairs, and served with a dinner somewhat in the American fashion. But the king, and his chiefs around him, and his wives, chose to sit down upon their mats, or rush carpets, to enjoy their fish and *poe*, baked dog, bread fruit, and sweet potatoes.

8. Messrs. B. and T. and their wives went on shore, called on Mr. J. Young, and found him diligently reading his Bible. Presented him a Bible as from the mission. Visited John Adams, a native chief, who treated them politely with a glass of wine. Gazed a little while upon four large carved images, left standing on the beach, near the house, where the bones of Tamahamaha are deposited. These senseless idols are said to belong to a sea captain, who has bought them for fuel. We intend to send home a representation of one of them. Visited the king, and dined at his table, after he had wasted a considerable part of the morning in sleeping off the temporary effect of *ava*. Eating, drinking, sleeping, bathing, gambling, &c. consume most of the time of the king and chiefs; so that they have little time to devote to important business. They know nothing of that laborious industry, or that promptitude and despatch in public concerns which are so common and so commendable in good magistrates and men of business, in civilized countries.

As Capt. B. was desirous to proceed, as soon as he accomplished his business with the king and chiefs, we were under the necessity of pressing them to a decision on the subject which we had laid before them, sooner than they seemed inclined to give it. We urged the importance of taking one station at Woahoo, and one at Owhyhee, believing that we might thus commence and prosecute our work with less embarrassment to the government, with greater facility to ourselves, and with far greater benefit to the people in general, than we could by stopping all at Kirooah, or proceeding all to Woahoo. Our desire to settle at Woahoo was regarded with some suspicions that selfish motives, or political views, drew us thither. The king said, "you wish to go to Woahoo because provisions are so plenty there. All the white men wish to live in Woahoo;" intimating, at the same time, that he feared the

Americans intended to get possession of the island. It is said, that some inconsiderate American seamen, perhaps in the independent spirit of patriotism, which often breathes itself out in high-sounding words, have told this too credulous people, that America would take these islands; and it is believed, that some English residents have insinuated and maintained the same thing. This will probably be a considerable impediment to our quiet settlement and extended operations. We wished to be so situated, that we might early give proof of our usefulness to the people, by introducing various useful arts, supporting ourselves with little expense to them or to our patrons, and feeling ourselves settled and contented as citizens of the country. As we desired not only to do them good, but to have them see that our plan would not necessarily impose a tax upon them, we greatly feared the evil of becoming a burden to the government, which seemed to be unavoidable, if we settled upon the lava of Kirooah. Besides, such is the situation, that we could not here give so impressive an example of domestic economy, industry, and comfort, as the plan of our mission contemplates; and as our instructions, and the duty of our station require. Still, it seems to be the pleasure of the king and some of the chiefs, that we should all settle down at Kirooah, immediately under their eye, to live and fare as they do. Permission was therefore given by the king for all to land here; and a large house, which had been occupied by Tamamahaha, and after him by his son, was assigned for our accommodation. This is 90 feet in length by 30 in breadth, without floor, partition or windows. From Reho-reho and Kaamanoo, (a widow of Tamamahaha,) a present, consisting of a large hog, and several bushels of sweet potatoes, was sent on board for our table. Capt. B. considered the business as sufficiently settled for our landing. But we are by no means satisfied that this would be best at present.

9. *Sabbath.* Though it was the wish of Capt. B. to land us with our effects, as soon as possible, it was the unanimous vote of the brethren not to move an article of our baggage from the vessel on the Sabbath. Mr. Bingham being designated for the purpose, informed the king that, as it was the Lord's day, we should do no business in landing our goods; but that we would call on him to-morrow, to renew our petition for liberty to land part of our number at Woahoo; as the difficulty of obtaining wood, and water, and arabic land at Kirooah, was an objection of no small magnitude to settling all together at

this dry and barren place. He gave us permission to come to-morrow, and make any proposals we pleased, with the assurance, that he would give them due consideration. We are indeed straightened, and need the guidance of infinite wisdom. It is the opinion of some of the chiefs, that our plan, for taking a station at Woahoo, is good; and it is the decided opinion of some others, persons who are acquainted with the two islands, that it is best. This afternoon enjoyed again in peace the privileges of public worship on board. Sermon on the trials of God's people, from 1 Pet. 1—7.

The remainder of this interesting narrative, together with letters from the king and queen of Atooi, and from two or three of the Missionaries, will be given hereafter.

The Missionaries eventually divided into four parties, and commenced establishments on the Islands of Owbyhee, Mowee, Woahoo, and Atooi.

"Thomas Hopoo and John Honoree were very exemplary;" but "Wm. Tennesee discovered signs of defection from the strictness of the Christian life, soon after he arrived at the Islands. Various attempts were made to reclaim him; but they were ineffectual, and he was separated from the church, about the 20th of July."

We shall close our present extracts with the following passage from a letter to Mr. Evarts, Treasurer of the Board, written by Mr. Ruggles, and dated at Wymai village, Atooi, on the 2d of August:—

"George treats us with the affection of a brother, and his parents with every mark of parental kindness. The king is now building us a convenient house 40 feet by 22, thatched with grass and lined with bulrushes; and this morning he has commenced building a *very large house* intended for a meeting and school-house. This is to stand near the king's, and enclosed with a wall 10 feet in height, to prevent the danger of fire: thus we see the literal fulfilment of the prophecy, that kings shall become nursing fathers and queens nursing mothers. We shall soon see a temple erected on this pagan isle; (and on the very ground too where a short time since stood a celebrated Moreeah;) a holy temple dedicated to the worship of the living God. But we have no minister to enter it, and proclaim the unsearchable riches of Christ, and break the bread of life to the perishing multitude around. We look to the American churches for help. We really need help. May we not hope, in the course of a year or two at least, to welcome a little bark in this port, freighted with Christian soldiers, who have bid farewell to soft indulgence, and come over to the help of the Lord, prepared to bear with firmness and unwearied patience, all the trials and difficulties of a missionary life."

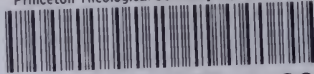


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